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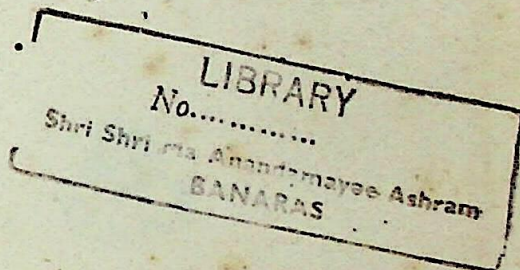


LETTERS OF SWAMI RAMDAS

Volume I

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LETTERS OF SWAMI RAMDAS



VOLUME I

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P. R. B. — Mangalore.

Dear Sister,

You are to me only a sister in future. Sri Ram at whose feet I have surrendered myself entirely has called me away from the past sphere of life. I go forth a beggar into the wide world chanting the sweet name of Sri Ram. You know I have no ambition in life except to struggle for the attainment of Sri Ram's grace and love. To that aim alone I dedicate the rest of my life and suffer for it — suffer to any extent. We may not meet again — at least as husband and wife. Walk always in the path of God and Truth, and make Rame do the same.

Don't give up the spinning wheel. It will give you peace and happiness. Let Rame also work it.

Sri Ram's blessings on you and Rame. He protects you both.

Yours affectionately,

P. Vittal Rao

27—12—'22.

G. A. K. — Bombay.

(2)

Beloved Ram,

... May Sri Ram bless you all. Ramdas is only a child of Sri Ram, who is his mother. Ramdas wants from Her nothing but pure love. She sometimes offers money to the child — perhaps to try him. Nothing short of Herself satisfies Ramdas. She is love itself. She is Ramdas' father, mother, friend, wealth, knowledge, fame and all. All desires lose themselves in the blissful ocean of Her Love. Ramdas is a playful, careless child of the Divine Mother. What could he do with money? Your

kind remittance returned. The overflowing love of your devout wife and yourself, from which Ramdas filled himself when he was last with you, will sustain him always. You are both He. All, all, is He. He and She mean the same. ...

10-6-'28.

Ramdas

C. — Bombay.

(3)

Beloved Ram,

...To exploit to the full the immortal joy which is ever within us is the sole object of life. This immortal joy is Sri Ram. To constantly remember Him by repeating His name is to merge in this bliss. The universe is but an expression of Him. He is all. The idea of an individual 'I' is utterly false. Sri Ram in parties comes to the Ashram and sings and dances in the ecstasies of His love. ...

12-6-'28.

Ramdas

E. S. — Limbdi.

(4)

Beloved Mother,

May Sri Ram bless you all. Sri Ram, the Supreme Lord of the universe, is a veritable ocean of kindness and love. He is ever seated in our hearts. To surrender to Him, by a ceaseless remembrance of His name and His glory, is to enjoy immortal bliss and peace. Mother, He is the sole doer. We are merely instruments. We are the children; He is our Divine Mother.

○ We are His and He is ours, for ever and for ever. Being born of Him, we are one with Him. We live in Him; He lives in us. He and we mingle indistinguishably; and we are all He, the Supreme, the One Eternal Reality.

For about a fortnight last, Ramdas has been occupying the new Ashram, got ready for His child by Sri Ram. It is situated in a jungle, at the foot of hills, near a swift running stream. The place is calm and blissful. Morning and evening, the sweet notes of birds fill the air with thrills of ecstasy. Within the Ashram, hymns are sung, and the chanting of God's names goes on, all day and night. Devotees of God are pouring in in numbers. Ramdas is merged in a sea of bliss. The Ashram is named "Anandashram". Certainly Sri Ram has made it a glorious Abode of Bliss. ...

Your ever loving child,

14-6-'28

Ramdas

M. B. S. R. — Bangalore.

(5)

Beloved Ram,

Your loving note gave Ramdas infinite joy. Indeed complete trust in Sri Ram means unending peace and happiness. Sri Ram in various forms comes to the Ashram, and sings Bhajans, morning and evening, and sometimes throughout the day and night. The Ashram is ever filled with peace, bliss and love — the same way as it is everywhere. Our body, the Ashram and the universe are the same. The great Truth, God, pervades them all, through and through. Repeat Ram Mantram

always, and you attain the cosmic consciousness spoken of in the Gita. ...

18-6-'28

Ramdas

J. B. — Srinagar.

(6)

Beloved Ram,

... Your very sweet postcard gave Ramdas untold joy. The place of Bhagawan is always in the heart of His Bhaktas. That is His Mandir and home. He is not silent. He is ever busy, talking to His beloved Bhaktas. By Sri Ram's will, Ramdas is now staying in the new Ashram built for Her child by the Divine Mother. Sri Ram is immortal love. He is in our heart. Where His name is, there He also is. So, let us constantly repeat His glorious name and realise Him within ourselves. Truly, the whole universe is filled with Him. All, all is He, and He alone. ...

18-6-'28

Ramdas

R. — Jhansi.

(7)

Beloved Ram,

... Sri Ram is infinite love. Jnana without Bhakti and Prem is tasteless. Jnana merely gives knowledge, whereas Prem sweetens life. Premanand is Purnanand, is the highest bliss (Love-bliss is complete-bliss). That you are immortal is a self-evident truth. But Prem is the very perfume that comes out of a life of simplicity, purity, self-sacrifice, humility, compassion and

forgiveness. Oh! the joy of such a life! Love all. Love all.
All, all is He, the Beloved One. ...

19-6-'28.

Ramdas

P. S. R. — Bombay.

(8)

Beloved Ram,

... Sri Ram is the one sole Reality. ... He 'dons bodies and He 'doffs them. But He remains the same, for ever and for ever. ... The ever changing universe is only a "passing show", His divine Lila. He alone is. ... Let us cling to His glorious name with all love and faith; and let Him do what He pleases with us. ... The Name has the power to tear up the veil of Maya and bring us face to face with Him. Let us give up cares and anxieties, fears and doubts. His powerful name is all sufficient. It is the refuge, solace and true joy of our life. Go on singing the glories and praises of Sri Ram, in the company of your wife and child. May Sri Ram fill your minds with divine consciousness. Om. Om. Om. ...

21-6-'28

Ramdas

G. A. K. — Bombay.

(9)

Beloved Ram,

... Ramdas wants nothing from Him but love, a love which riches cannot purchase. It is a pure, selfless, giving Himself away. Its value is simply inestimable. This priceless love,

have already given Ramdas; his hunger is appeased; what more does he want? If you still wish to give something to Ramdas, kindly get the following books, ...

— —'28.

Ramdas

P. S. R. — Ernakulam.

(10)

Beloved Ram,

.. Indeed Sri Ram is the sole doer. His Divine Shakti is alone responsible for all activity, movement and change in this universe of name and form. ... So the ego sense is utterly false. Complete surrender to the Divine Will or Shakti brings about our identification in spirit with the changeless and immortal Truth. ... Bhakti is the beginning; Bhakti is the end. In the middle, there is Jnana which gives us the knowledge of of immortality, of our oneness with God. ... Bhakti leads to Jnana; but even afterwards, Bhakti continues, elevated, enlarged and enlightened. It gives us the universal vision of God. God is the friend of all creatures. He is all-loving and all-merciful. He is our master and mother. We are His servants and children. We can be His true servants and children, ever fearless and always blissful, only when we have realised, through love, our oneness with Him, Him who is within and without, and everywhere.

Ramdas read the article of M. G. entitled "What I think of Christianity", in the Times of India Illustrated Weekly. M. G. is really a Bhakta of the purest type.

Anandashram is quite lively. Almost all day long, a regular stream of visitors is pouring into the Ashram. Ram Himself

comes in, in so many forms. Always, Bhajan and Ram Sankirtan are going on. Ramdas plays away his time in the lap of the Divine Mother as Her *naughty child* as some Bhaktas of North India called him out of their fondness for him.

4-7-'28

Ramdas

U. S. R. — Bombay.

(11)

Beloved Ram,

...Sri Ram is an ocean of love, sweet as nectar. Ours is to drink out of it, every second of our existence. We live, move and have our being in that ocean. He fills our body from top to toe; He pervades the whole universe. In fact all forms are made of Him, i.e., of that Infinite Love. Supreme Anandam is the one characteristic of this nectar-like love. He is all. He is all. He is simply glorious!

Bhajan and Kirtan are always going on in the Ashram, — sometimes, all day and night. Ramdas dances and dances in ecstasy. His sweet name is ever in the air. Joy; joy; eternal joy!

How indescribably great that Name is! Its power is simply marvellous! It gives us at once the bliss of Bhakti and Mukti. The Name is not different from Him. He is our all in all.

4-7-'28

Ramdas

Mr B. S. R. — Bangalore.

(12)

Beloved Ram,

... Bhakti is the beginning; Bhakti is the end. Bhakti is the way; Bhakti is the goal. Jnana and Karma are only necessary props on which is hoisted the majestic dome of Bhakti. God says, "I am the same to all beings but My devotees are dear to Me". So, true devotion is based on the equality of vision. Samadarshan gives knowledge and peace. Bhakti gives pure love and Premanand. Knowledge enlightens and upholds; devotion yields thrills of joy and ecstasy. The two combined make Purna Yoga. Behold God as all, and still be His child and servant. You are at once He and His child. God is His own devotee. He is a mystery, but a revealed mystery — revealed in love and joy.

To be ever singing His name and glories is to be in tune with Him. Beloved Ram is captured within our heart. "Where can You go, O Beloved? Thou art always in Thy child."

Surrender to Him, and He looks after you, plans and arranges everything for the best for you. He is the all-loving Divine Mother.

The Ashram is always ringing with Bhajan; hundreds of Rams come here every day. O Ram, all glory to Thy name!

... Don't give up evening Bhajan. All of you join in it. More and more of Nam Sankirtan or Smaran together! Let the Name ring, and ring on, to awaken in the hearts of you all, the inexpressible bliss of Prem. Love to you all!

7-7-'28

Ramdas

P. S. R. — Ernakulam.

(13)

Beloved Ram,

...The only prayer of a Bhakta to God is made in this strain:— "O God, keep Thy sweet name always on my lips; may my heart be ever filled with Thy Prem!" ...To love Him with all our heart is the supreme joy of this life. Let us exclaim with rapture, "O Sri Ram, Thou art mine, and I am Thine, for ever and for ever."

Nowadays, Ramdas can scarcely stand on his legs without his starting on a dance. Sri Ram's Prem is tingling in every vein of his body; and Ramdas dances, lost in ecstasy. The mere sound of His name sends thrills of joy through Ramdas. Sri Ram is "prem".

...Your kind and loving letter to hand. You are He. ...Ramdas and Ram are one, not two. So, Ramdas is in the hearts of all. All hearts are His. Ramdas dwells in Him. O, the mystery of mysteries! — Thou art all and Thou art One.

14—7—'28.

Ramdas

P. S. R. — Nasik.

(14)

Beloved Ram,

...Truly, unquenchable faith in, and love for, God is the only object of our life. ...Let us pray to Him to grant us His unbroken remembrance. To fulfil this prayer, He brings about such changes in our life as to enable us to be in touch with Him always. Here He proves to us that He is infinitely kind. Verily,

He is kindness and love itself. ...

— —'28

Ramdas

K. A. R. — Puttur.

(15)

Beloved Ram,

... Sri Ram, who is infinite love, is the Divine Mother, and Ramdas is Her all-trusting child. She is the sole doer. All the work of love is Hers. She is the abode of harmony, peace, and joy. Ramdas only plays away his time here, as She wills. She makes the child talk, dance and do all things. She tells Ramdas, "O child, it is My power in you and in all beings that causes all activity, movement and change. Yours is only to submit to My will. Be ever a pure, simple child of Mine. You have nothing to hope, nothing to fear, only to rest in My bosom in perfect security, peace and joy." Ramdas cries out in reply, "O Divine Mother, Ramdas is Thine for ever and for ever".

Ramdas asked Her about your vision. She says it belongs to Her play. Her Lila is indeed wonderful! This much She gives us to know — that She is all-loving, all-kind and all-good.

— —'28

Ramdas

E. S. — Limbdi.

(16)

Beloved Mother,

... It is always joy to read your kind and loving letters. O, mother, you are purity and goodness itself.

Sri Ram wants Ramdas to look up to Him, more in the aspect of Mother than anything else. Indeed, God is the Divine Mother, and Ramdas Her confiding child. She is great and powerful; but what Ramdas knows fully about Her is that She is infinite love. This Divine Mother is seated in your heart — nay, you are She Herself. The love and adoration of a child always go out to you from the heart of Ramdas.

The Divine Mother wills that Ramdas should remain spotlessly pure at heart; it is Her purity that should ever reflect itself in the child. She has blessed the child with Her grace. All glory to Her!

There is no purifier greater than divine love. She has filled Ramdas' heart with this sweet love. So the child is ever free and cheerful. Mother, sometimes Ramdas dances here for hours together in ecstasy, singing Her name. Every drop of blood in the veins of Ramdas seems to be impregnated with love; why, every atom of Ramdas' body is formed out of Her love; hence the thrills of joy and rapture.

Love in the making sees faults, but forgives them. Love in its grand fulfilment never sees any faults; hence it has nothing to forgive. This is the supreme innocence, simplicity and hofiness of heart. A heart like that is God's own heart. A ray from this heart purifies millions. This ray is divine grace.

Ramdas loves both — you and S. R. of E. You two are one, though apparently different. Love is the thread on which beads, the divine forms, are strung. The beads may momentarily clash against one another, but the thread snaps not; it still unites the many into one. The differences are false; they pass away; the thread of love is eternal. Om Sri Ram!

Ramdas read with great delight the letter from K. of B. He is Ram. When he speaks so highly of Ramdas the child,

he glorifies the God within him and in the hearts of all. The child is the pledge of the mother's love; so it dwells ever in the heart of the mother. Her heart is the heart of the universe. The mother, child and the universe, and all, are one. Love and Namaskars to yourself. ... Dandavats at the holy feet of Shanti Vijayji.

Always your loving child,

20-7-'28.

Ramdas

P. R. B. — Mangalore.

(17)

Beloved Mother,

... Ramdas loves you in the fulness of a child's heart. If Sri Ram gives you the desire, and when He makes it convenient, you may come here. Ramdas is under the refuge of Sri Ram, the Immortal Love. You may also come here under the same divine canopy and spend the rest of your days in the remembrance of Him who is all in all to us.

Appa and Rame come to the Ashram every day. They are so kind and loving, as all here are. ...

27-7-'28

Ramdas

P. S. R. — Ernakulam.

(18)

Beloved Ram,

... It is He who gives us every situation and every change.

He knows what is good for us. His main object is to draw us towards Him. He brings about all the incidents in our life to fulfil this purpose of His. ... Our attachment to the ever-changing and perishable forms about us is the cause of our misery. We ignore the fact that whatever is born must die. Let us ask ourselves, "Is it then worth while to be attached to the inconstant and transient things?" The Eternal has no death, and the perishable cannot escape dissolution. Then why grieve over the dead! ... Let us not forget that we came *alone* into the world and that we shall depart also *alone* from it. We never bring with us our vaunted wealth and our relations, and when we give up this earthly life, we take them not with us either. God is the beginning; God is the end. Let us realise God also in the middle state in which we are. ... The question naturally arises, "Why this life at all?" It is intended solely for striving to reach Him, and for transforming, in that striving, all our trials and sufferings into joy by the touch of our single-hearted devotion to Him. ... When we are on this path of devotion, it is truly a joy to live in whatever position God places us. Hence it is that Bhaktas did not desire for a complete absorption in God, i.e., Moksha, but prayed to Him to grant them as many lives, or births, as He willed, provided He made them live for His love alone. Then, again, the question, "Why should He have left so many beings in utter ignorance of His love and the resulting bliss?" His Maya is mysterious. To probe deeper into the question brings to light the subtlest truth that He alone is the sole actor behind this variegated and multiple veil of Maya. He, the Supreme One, pretends to be all, in their varied masks, natures and activity. Whatever it is, ours is not to puzzle our puny intellect with the questions. We know that He is pure love, and that our salvation lies in our complete submission to Him. Let us be His ignorant children, ever basking in the rays

of His unbounded love and grace. He is dwelling in our hearts always.

27-7-'28.

Ramdas

U. S. R. — Bombay.

(19)

Beloved Ram,

... This life is not worth living if it is not lived for the love of God. ... When the heart is aglow with this love, all sorrow vanishes, giving place to the never-failing spring of eternal joy. ...

Ramdas enjoyed the sweet 'jam' mother so kindly sent for the child. Ramdas cannot determine whether the sugar or the love in the jam makes it so sweet. However it is doubly sweet.

Your little poem on Ramdas is no less sweet than the mother's jam. ...

27-7-'28.

Ramdas

B. M. — Mohol.

(20)

Beloved Ram,

... When the Name begins to work in the mind, automatically peace settles upon it. All actions proceeding from this calm state of mind become naturally pure and therefore beneficent. ... A constant watch upon our actions is still necessary, lest we might do such acts as would throw us into forgetfulness of God. ... Let us not fret over situations that God has given

us. It is a mistake to think that by mere change of situation or activity we can attain to peace. ... Ramdas, by His wfl, now stays in a newly built Ashram, called "Anandashram". As usual, Ramdas is swimming in a veritable ocean of love and joy. His kindness and love are boundless. ...

29-7-'28.

Ramdas

K. P. R. — Ernakulam.

(21)

Beloved Ram,

...Give up despondency and dejection. Sri Ram, the Eternal Existence, Consciousness and Bliss, is within your heart. He is infinite power, light and peace. Be ever cheerful. There is nothing to worry about. ...Fatalism gives rise to pessimism, but self-surrender brings about its opposite, optimism. Fatalism is false. We are in the hands of a most benevolent and merciful Being. ...

Cheer up! Cheer up! Be in tune with the Immortal Bliss that is within you and is pervading everywhere. Love to you all there.

31-7-'28

Ramdas

K. G. P. — Pustur.

(22)

Beloved Ram,

...The Lord is Infinite Love. Our body is the temple. Our heart is the throne. And He, the supreme Paramatman,

is seated on this throne in all His magnificence and glory. ... His Divine Power or Shakti is responsible for all activity, movement and change in the universe. ... Sages point out surrender to God's will, i.e., to His Power or Shakti, as the path of Self-realization. This surrender is effected only by the total eradication of the ego. Let us know once for all that we are merely instruments in His hands. He is the Sutradhari and we are every second being made to dance like puppets to His will. Consciousness of this truth must be with us always. Hence we are asked to keep up His remembrance unceasingly. ... Earthly honour and dishonour, praise and blame, loss and gain, should have no importance for us. Ours is to do the work entrusted to us by Him in the field of action in which He has chosen to place us. ...

Bhakta is He; Bhagawan is He. As Bhakta, He pretends to be different from Himself; though Bhagawan, He pretends to be seeking Himself. Wonderful is His Lila!

Let us give up all doubts, fears and anxieties, and merge our mind in the sweet sound of His glorious name. Let us sing, with all love and devotion, His great attributes. He is our Mother. We are His children. He is our all in all. Life is sweet and blessed when it is lived for His sake. There is nothing so blissful as devotion to His lotus feet. All glory to Him and His name. ...

1-8-'28

Ramadas

J. B. — Srinagar.

(23)

Beloved Ram,

Sri Ram, the glorious Lord of the universe, is all. He is both

the movable and the immovable, the manifest and the unmanifest, the doer and the non-doer. Simply wonderful is He! His will is His Shakti. All movement, name and form belong to Her play. He, as immovable, is the Eternal Witness, the absolute peace. . . . Let us take complete refuge at the feet of the Divine Mother, Shakti or God's Will. Let Her do what She pleases with us, place us where She likes. She is ever good, merciful and loving — and we are Her children. So, She always means well. Let us give up all anxiety, fear and doubt by becoming conscious of Her grace upon us at all times.

Victory to Thee, O Divine Mother of the worlds!

Janakinath, Ramdas feels that he is always with you in your house. You have caught him in the toils of your Prem once for all. There is no escape for Ramdas. Far away though he seems to be, he is ever with you. Muglimai's simple, innocent and childlike face beams before Ramdas' eyes now and again. Sonabatnimai, with her queenly gait and purity shining on her cheerful face, appears to be still feeding Ramdas in her own motherly way. Little Poushkar still plays with Ramdas exhorting him, in inarticulate sounds, to sing in his ears, "Om Sri Ram Jai Ram Jai Jai Ram". Mother Taravati's simple faith in Ramdas is making him still wonder, and wonder again. Guraimai's sweet voice asking Ramdas if he wanted "Chote", while drinking tea, seems to be still ringing in Ramdas' ears. Hridayanath and Somnath seem to be still thrilling Ramdas with their loving embraces. Premnath and Nathjee seem to be still running to the bazar to fetch fruits for Ramdas, thus mixing with the juice of the fruits their unstinted love, and making it more delicious and sweet. Dumkak — what a love is his! He seems to be still pressing Ramdas' feet to his breast, his eyes closed, saying, "Oh, how I wish these feet were always here." . . . Little Radhenath and Kashinath appear to be still mock-fighting before Ramdas.

Amarnath still looms large before Ramdas, with his serene but kindly looks. His fatherly affection and regard for this humble child of God is simply phenomenal. Last but not the least, you Janakinath! Words fail to express what you were, and are, and ever will be. You are love itself — that is all. Love to you all.

— —'28.

Ramdas

R. — Jhansi.

(24)

Beloved Ram,

...Without any external change of activity, or of the situation in which God has chosen to place us, we can realise the highest state of bliss and liberation. The important thing is that we purge the mind of its prejudices, favours and attachments, and then lift ourselves above the working of the ego and live in divine consciousness. ... Knowledge is not all. It must be combined with devotion and action. Knowledge is the foundation. Karma is the upper structure. And Bhakti is the dome. The three go together, to form the perfect and complete Mandir of God-realisation.

Life is granted to us for the sake of Anand. Indeed, life springs from Anand; it lives in Anand and ultimately it merges in Anand.

Ramkinker! the supreme God you love is within your heart. The greatness and the glory of the Atman is ever dwelling within you. You possess a heart, pure and noble, through which Premanand is flooding your entire being and the whole world. You are He, the supreme Reality.

8-8-'28

Ramdas

R. — Jhansi.

(25)

Beloved Ram,

May Sri Ram bless you all. Your long letter in Hindi, full of love, gave Ramdas untold delight. Your love for this child of God is simply marvellous. When such a pure and glorious love is ever dwelling in your heart, where is the necessity of Ramdas' coming to you? Sri Ram Himself is dancing in your heart. You have already found Him, whom you pretend to seek. All of you there are the very embodiments of infinite love, light and bliss. What a wonderful manifestation of Prem this universe is! There is nothing but He; there is none but He. He appears in all, in His blissful variety. He has assumed innumerable forms, masks and parts, and is enacting the world drama. He acts and plays in a variety of ways for the fulfilment of love — which is absolute joy. He is the child; He is the mother; He is the boy running to school; He is the Brahmachari; He is the Grihasta, with whom He is the wife, brothers and children. He is the Sadhu, Sannyasi and saint. He is the Chela; He is the Guru. He is the Bhakta; He is the Bhagawan. In all these forms, He, the Supreme One, plays His eternal game. The universe is His, one colossal manifested image of Himself. It is He everywhere at His play. Birth, growth and destruction are all in Him. He moulds, makes, changes, and destroys things and beings as He wills. The giant wheel of form, change and movement is turned by His power. In the midst of this vast medley of appearance and disappearance He is there, all glorious, immutable, imperishable, the one eternal, blissful, sole Reality beyond time, space and causation, beyond the three Gunas, beyond name, form and motion, the supreme immortal Master and Lord of the worlds.

Ramdas and Ram are one. He is seated ever in the hearts of you all. However you may try to miss Him, you cannot do

so. When you remember Him, He is certainly with you. He is indivisible. He is present everywhere in an unbroken continuity, and still He is dwelling in each and every object and being, in the smallest as well as the biggest, in fulness and entirety. . . .

When Ramdas remembers you all in Jhansi, he feels he is with you all there. You are still having your mock fights with Ramdas on the subject of Jnana and Bhakti. You are still tenderly taking care of Ramdas. When you return from office in the evenings, you would still ask the first thing in your own eager way, "How are you doing, Swamiji?" Mahadev Prasad comes in the evenings with his beaming face, taking with him an earthen cup of sweet milk. He prostrates, shaking with the ecstasy of Prem. Ramdas still feels the thrills of his embraces. Pandaji would remark, after an embrace, "Look, look, how my hairs have stood on end." Then again, with a pretended serious look, he would say, "Bear in mind; I want three thousand rupees, without which I can't get on." Then, his head bent on one side, he would smile like a child.

Sitaram comes, in a most unassuming manner, with a new shawl for Ramdas, as an offering of love. Triveni Prasad wants Ramdas to go with him to his house, to eat Puries and sweets, etc. He mixes every dish with his Prem. Prem Narayan's *halva* is still so sweet! But his love is sweeter. His name stands for what he is. Karta Krishna would jump with joy, when, while eating, Ramdas throws a Roti into his plate. "Blessed am I; I got it without asking for it", he cries. "What Prem! Shyam Manohar's trip to Sipri Bazar, where he would ask Ramdas to accept some clothing from him, one cannot forget. His love is so pure, so great! Bansidhar would leave Atkhamba in darkness, and though short-sighted, Prem would safely lead him home. In the noon he would go so far to bring meals for Ramdas! But

love again would not let him feel tired. Vishvambhar takes Ramdas home with Swami Nirbhayanandji and, worshipping both, feeds them with love. Haridas, the true Das of Hari, is Ramdas' guardian, friend and lover.

Ramswarup's faith in, and love for, Ramdas is wonderful!

Lakhpatrai's eyes are always silently beaming with love for Ramdas. Vishnuswarup brings oranges sweetened with his love. He has a searching love for choice fruits for Ramdas. Mataram — simple old mother! What a trust in, and love for, this child of hers! She still serves Ramdas with Roties, on the Himalayan journey, made of flour kneaded in love. Younger Mataram (your devout wife) — what an unflinching confidence in, and love for, her child Ramdas! She wants you to provide Ramdas with a new shawl lest Ramdas suffers from cold. O, mother, how tender thy heart! Love to Badriprasad, the little one, who would like to sit by the side of Ramdas. Gomti Prasad would remain with Ramdas like one dazed, being intoxicated, not with *bhang*, but with love for Ramdas. He would move with Ramdas like a needle in the presence of a magnet. Ramdas remembers Dyani and the other small Rams, ever ready to do service to Ramdas and bathe him in their innocent love.

Ramdas is here by the will of Sri Ram. He is also there with you all. ...

Rame and Anand Ram come to the Ashram every day. Mataram is in Bombay. When Sri Ram wills it, she will come here. Your Prāṇams to all Bhaktas here were conveyed to them. The same, doubled, are returned to you all there. Ramdas writes also to Ramaswarup.

— '28.

Ramdas

J. B. — Srinagar.

* (26)

Beloved Ram,

May Sri Ram bless you all. Your postcards are always dripping with the nectar of Prem. 'Sweet' is not the word. Some yet-uncoined word may define it; no, perhaps that too cannot.

It is strange that a Bhakta should feel the absence of Bhagawan. Bhagawan is always with him, near him, in him, and everywhere about him. They are inseparable. Bhagawan is far, and at the same time near. Bhagawan is united to His Bhakta by an indissoluble bond, the bond of love. And love is omnipresent, eternal and all-pervading. It is not affected by time or space. So, Ramdas is with you and in you always. Take him as Bhagawan or Bhakta as you please. Both are the same. There is one, sole Reality. All, all is He.

Remembrance is Darshan; so the sages say. Because, thought itself is form, is Ram. And Ram is at once form and no-form.

If Ramdas is khuda (literally khud-a, meaning 'one who comes of one's own accord'), it is right. He came to you first, of his own accord, uninvited. If the term 'khuda' is to be applied to him rightly again, now, he should not come to you, as he is being invited; he must wait till he can come uninvited. In fact, Janakinath, Ramdas does not know what is what. He is entirely in the hands of Ram. Ram's will is supreme. His will be done!

Sri Ram is seated in our hearts. Remember Him, and He shouts from within, "Lo, I am here!"

Sri Ram is infinite love and joy. Love and Namaskars to yourself.

Kindly ask Ramcharandas to write to Ramdas if he so wills.

— —'28.

Ramdas

J. E. K. — Aden.

(27)

Beloved Ram,

...Immortal we are always. Immortality is not a goal to be reached. We are immortal already. But our life has to be lived for joy alone; and this we can do by putting ourselves under the guidance of the all-pervading and all-powerful God of Love, who is within our heart. This God of Love manifests in our heart when it is filled with compassion, forgiveness and peace. Where His remembrance is, there all these virtues reside. Let us be humble, pure, gentle, simple and loving. Let us love all for His sake; for He is in all. Not only that; He is all. ...

— —'28

Ramdas

E. S. — Limbdi.

(28)

Beloved Mother,

May Sri Ram bless you all. It is always with infinite delight that Ramdas opens your letters to read your kind and loving words. •

Mother, whatever you may say or write, Ramdas can see, through it all, only the dazzling purity of love. The sun can give only light. It is incapable of producing darkness. So it is with divine love. If we see darkness, it is because our vision is

blurred or veiled.

God, who is love, appears to be harsh, unjust and unkind. No, He is *never* so. If we take Him to be such, we are simply ignorant.

God is love, beyond like and dislike. This supreme love is ever illuminating the hearts of us all. Somehow, a cloud of ignorance covers it and we become unable to see it. But this cloud can disperse and disappear, revealing to us the glory and the splendour of God dwelling in all beings and objects — a God who is love, forgiveness, compassion, peace and joy, personified as the Supreme Purusha.

Love and peace always go together. The pure mind is that which has forgotten and forgiven, and is therefore a very home of love and peace. "Blessed are the pure in heart because they shall see God."

Jesus Christ cried on the cross, "O, Father, forgive them, for they do not know what they do." He further says we ought to forgive our enemy 77 times. Truly, the Christ's greatness as an Avatar of God lies here.

Bhrigu, a devotee of Vishnu, kicked Him on the breast, and the Bhagawan readily forgave him. Otherwise He would not be Bhagawan, the embodiment of perfect love and peace.

God is at once personal and impersonal. He is the highest Truth, in whom are combined the attributes of infinite glory, power and greatness. We want Him and Him alone. We crave not for name, fame, wealth or any other transient bauble. We don't mind world's laudation or censure. We stand firm on the rock of immortality; the passing storms, however furious, cannot shake us. With ineffable exultation, from the depths of our being, comes out the bold declaration, "O God, Thou and I are one."

His children are we. Yet we are He. Wonderful mystery; but that is the truth.

Sri Krishna, in the Gita, says, "Ours is the right to work, but not to the fruits thereof." He means, it does not concern us whether our work ends in success or failure, whether it brings us praise or censure, whether it results in gain or loss. We have simply to do the work as a Yajña to Him, who is the Lord of all works. If we are affected by the results, pleasure or pain, our work is not Nishkāma, and hence not consecrated to the Lord. Work is the nature of our being, just as the giving out of perfume is the nature of a flower. What do we care what the world says about it? And, why should we? We find joy in the work itself, because it is a spontaneous offering to the Lord of our being. Let us not, on the results of our actions, like or dislike anybody, but love all; because He is all.

Active we must be, and cannot but be. But let us be active impersonally. God is the motive power within us that propels us to action. Let us not forget this. It is by His power that the pen, in our hands, moves, and the thoughts, that run in our minds, pour out at the tip of it. "I" as the doer is utterly false. He is the doer, and we are merely instruments in His hands. We are ever united with Him in His aspect of the Eternal Witness, the absolute and immutable peace. It is again He, as form, as movement, as Prakriti or Shakti, that is doing all. So, He is at once the doer and the non-doer, *karta* and *akarta*. However, it is all, through and through, He and He alone. The ego is as unreal as the shadow, a mere thing of ignorance and darkness. This ego is the *satan* of Christ, *mara* of Buddha, *kāma* of Shiva, *māya* of Vedānta, and *ajñāna* or ignorance of other creeds. He who has crossed the boundaries of this ignorance has come face to face with God, the immortal peace and bliss. The pathway to Him is strewn with the flowers of compassion, mercy and love.

Let us walk this path.

Mother, you are the form of that Eternal Substance, God, who is peace. So, you are eternally one with Him. You are He or She. He, She or It, all is that One Everlasting Reality.

Ramdas read the letter of Kanga Ram. He writes with such Prem and Bhakti. As asked by you, Ramdas is writing to him also separately.

Love and Pranams to yourself, Rajaram, Pratap Singh, Sri Shanti Vijayji and all there.

Ever your loving child,

— —'28.

Ramdas

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P. S. S. R. — Calcutta.

(29)

Beloved Ram,

May Sri Ram bless you all. Sri Ram wills that Ramdas should write to you. He has been now and again reminding Ramdas of you, Vasanta Bai and Gurudutt. Take heart. Sri Ram is the friend of the helpless. *He may try us but He never gives us up.* He is all kindness and love. Let the past not worry us. Let us not be anxious about the future. Let us trust Him with all our heart. We are ever safe in His hands. Cheer up! Cheer up! This is the humble message of Ramdas to all. Love and Namaskars to yourself, your wife, little Guru, your brother-in-law and all.

— —'28.

Ramdas

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K. G. P. — Puttur.

(30)

Beloved Ram,

May Sri Ram bless you all. Your letter, full of Prem, gave Ramdas untold delight.

In our ignorance, through anguish, we may cry out, "Oh, God, where art Thou?" From within our heart, comes the sweet and glorious reply, "Here I am, O, child." Yea, Thou art the eternal fountain of love and bliss, ever dwelling within our hearts.

He says, "Child, I am always with you; give up cares and doubts and fears. You are safe beneath the wings of my protection. You are immortal like myself. On the plane of eternity, you and I are one."

What courage, what assurance, these words of His infuse into our hearts!

The heart is ever bright with His magnificence. Darkness never is, and never was. Light only is, and is always.

We are always filled with divine light, bliss, power and peace. Oh, wherever you look, you behold Him and Him alone.

In the dazzling splendour of God's infinite and all-pervading presence, worlds and universes appear and disappear. How vast and sublime art Thou, O, Lord! Wonderful! Wonderful! ...

— —'28

Ramdas

P. S. R. — Bombay.

(31)

Beloved Ram,

May Sri Ram bless you all. Cheer up! Cheer up! We are

safe in the keeping of the Almighty Lord. He may test us in various ways. But He never abandons us. ... Evil is only apparent. In the bosom of all events and things, there live, in crystal purity, divine love and grace. ... Sri Ram's name is sweeter than nectar. To repeat it is to set the fount of immortal joy working within you. What a wonderful Name! ...

— —'28

Ramadas

P. S. R. — Ernakulam.

(32)

Beloved Ram,

... Whatever you do is done by Prakriti, with ego-sense or without it. So, external renunciation of work, in which God has engaged us, is not necessary. No action by itself is sinful. No field of work is undesirable. Our ignorance, the cause of misery, consists in our thinking "I", the individual, as the doer of work. No change of situation can bring us peace and rest unless, simultaneously with the change, the ego-sense of actorship also vanishes away. ... You simply play the part that Prakriti has set for you. Play it out as Her work. When She chooses to change the game, you slip naturally into the change. You have no right to judge if the work She has put you to, is proper or improper, right or wrong. No discarding it! It is simply Her work, and you do it. So with all your physical, vocal and mental functions. They are all Hers. No sin, no merit; it is all He and She. ... Narada, in his Bhakti Sutra, gives the true nature of Bhakti in practical life. He says, he is a Bhakta who always remembers God and *surrenders all his actions to Him*. ...

27—8—'28.

Ramadas

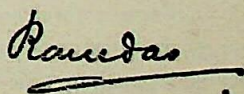
U. S. R. — Bombay.

(33)

Beloved Ram,

...Jivanmuktas are not merely those who are selected out by God for Lokasangraha. There are no doubt a chosen few whose mission is to spread the light of divine knowledge and help the evolution of humanity towards God-realisation. There are Jivanmuktas also found in the everyday life. To all outward appearance they seem to be ignorant and bound like the common run of mankind. Still they are above the world of unreality. Moksha is not conditioned by any particular external situation or circumstance. Moksha is the realisation of immortality by the removal of ignorance through the attainment of divine knowledge. It is primarily a change in our internal consciousness and vision. A man who is placed in a certain situation in his days of ignorance may still continue to remain in the same situation even after he has attained divine knowledge, i.e., after he has realised immortality. It is not necessary that there should be an outer change consequent upon his Self-realisation. Such are the Bhaktas who live a simple household life, which runs like a smooth flowing river. They have found Truth, and take the world with all its transient pains and pleasures for what it is worth. ...Ask mother to keep her cheer. There is nothing to worry about. It is all He and His play. Clouds sweep over the sky; they appear and disappear; but the sky remains unaffected. So also the things of the world — its sorrows and its joys — they come and go; but we are the Eternal, Changeless Existence, full of peace and bliss. We are the witness of a gigantic cinema show. ...

27—8—'28



M. C. — U.P.

(34)

Beloved Ram,

May the blessings of Sri Ram be upon you all there.

U.P. is threatened with famine. It is all God's will. "Ours is not to question why; ours is to do and die". God is all love and mercy. We want this God to be realised as seated in our hearts. His love and light manifest in us when we serve Him in our fellow-creatures, with all our heart. Here and now, He has given us an opportunity to so serve Him. Famine will have its harvest of starving thousands. Ramdas' appeal to you is to put your heart and soul in the relief of the distressed. God of infinite power is within you; be His instrument; and let the service of the suffering humanity be the Yajna and the worship of the Almighty Lord of the worlds. Gulab Rai is a noble soul. God has given him to you to help you in doing great deeds. To realise God is to see Him in all. We can see Him in all only by serving Him in all. May God, who is with you and in you, crown your efforts with success, and bless you with strength, faith and peace.

Love and Namaskars to yourself, Gulab Rai and all there.

2—9—'28

Ramdas

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G. P. B. — Orai.

(35)

Beloved Ram,

...Famine threatens U.P. ...Take it, that He has given you an opportunity to serve Him. So, instead of bemoaning over fate and spending time merely in prayers, put your shoulder to the wheel. Here is a grand occasion for Karma Yoga. Let

self be thrown to the winds. Without caring for success or failure, gain or loss, praise or blame, enter into the work of relief. This is the Yajna — this is the worship — offered to the Almighty Lord of the worlds. His infinite strength is within you; go ahead. Start centres of relief in Jhansi, ...and other places. Be in touch with all Ram-bhaktas. Ramdas is also writing to some of them. Appeal for help from all quarters. Work selflessly. This is the way to realise Truth. God is with us; God is in us. May He crown your efforts with success, and bless you with grit, endurance and faith. ...

Love and Namaskars to yourself and all there. *

2-9-'28

Ramdas

R. C. G. — U.P.

(36)

Beloved Ram,

May Sri Ram bless you all. U.P. is threatened with famine. The longed-for moment for you to serve God on a large scale has come. ...He has now given you an opportunity to reach Him in the hearts of all. ...

2-9-'28

Ramdas

P. S. S. R. — Ahmedabad.

(37)

Beloved Ram,

May Sri Ram bless you all!

*"Courage, brother, do not stumble,
Though thy path be dark as night.*

*There is a star to guide the humble.
"Trust in God and do the right."*

Our goal here is to seek rest in activity. In the rush of movement and work, find the haven of peace and joy. Identifying yourself with the Immortal, do all work as His worship, as His service. This is Yoga. Shrink not. Faint not. Trust the Almighty Lord of the worlds. He is in you; you are in Him; He and you are one. Whatever work God provides you, do it dispassionately — yourself, a mere instrument, with God's power or Shakti as the doer. God is love; He is in your heart. Surrender to Him. Let Him be your guide and master in all matters. Give up doubts, cares and fears. ...

Love to you and all.

— —'28

Ramdas

P. S. R. — Nasik.

(38)

Beloved Ram,

...It is a joy to read your letters. They breathe a spirit of resignation to the will of God. ... Sri Krishna says, "As so many beads are strung on the same thread, so worlds — all forms and things in them — are pervaded through and through by One Infinite Existence, which is the only Reality." In the unimaginably vast and limitless life of God, countless worlds are born and perish. What, then, of man, an insignificant creature! Take heart. God is with you, in you. May He grant you peace and health! Love and Namaskars to yourself, your wife, ...and all.

— —'28.

Ramdas

M. B. S. R. — Bangalore.

(39)

Beloved Ram,

... There is nothing to lose or gain in this life. We are ever dwelling in the consciousness of God. Our satisfactions or the reverse, relating to the perishable, are all ephemeral. The real is He, the immortal bliss and peace; and we are all He. Anandashram sees Ramdas dancing and playing in it like a child. No rules and no systems. Sri Ram has kept Ramdas under His law, which is a lawless law, which is joy — always joy. Love to you all.

23—9—'28.

Ramdas

M. G. B. — Bombay.

(40)

Beloved Mother,

May Sri Ram bless you all. Mother, you are right; you have made Gopal your ideal, your idol of worship. Your Gopal is not dead; in spirit he is immortal, and in spirit you are ever one with him.

You want to know where you can seek your Gopal. He is hidden within your love-lorn heart. There seek and find him.

Do worship his photo and meditate on him. By all means repeat his name. Get his form permanently stamped on your bosom; and God will surely bless you with visions of him. You can see him as you saw him. Verily, he is your God, your Saguna Murti. But remember, you have to identify him with the Eternal. He is not only your husband, the object of your love and adoration, but also the all-pervading Spirit, the being of

your being, life of your life, soul of your soul.

Give up dejection and sorrow. Know once for all that you are always united with your Lord. You have only to realise it. The Spirit or Atman is one. So you are all one in the infinite existence of God. The course you have selected, of making your beloved husband as the gateway to the realms of freedom, immortality and perfect felicity, is pre-eminently the right one.

Go ahead. May the Almighty God bless you and grant you peace. Love to you,

from your child,

25—9—'28.

Ramdas

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P. S. S. R. — Ahmedabad.

(41)

Beloved Ram,

...Whatever we are, or are not, let us always be conscious that our Divine Mother and Master is with us, in us, and everywhere about us. ...Little Gurudutt seems to be still playing about in the Ashram here. The funniest part of it all is, how he, in all dignity, rode home, upon Koraga, in advance of you both. Koraga was not a bad horse after all; so at least Gurudutt found it. The little Ram is very cute indeed. May Sri Ram bless him! Love to you all.

27—9—'28.

Ramdas

* * *

G. P. B. — Orai.

(42)

Beloved Ram,

...Your letter gives a brief but masterly survey of the situation in which God has placed you at present. It is well that our intellect clearly perceives the issues and determines the possible avenues of approach to the solution of the tangled problem. But there is a limit to the mere calculation of the intellect. We can truly say of it, "Thus far thou shalt go, and no further". Often our scientific methods, our deep laid plans, and our nicely worked out theories — all go to the winds, swept off by a power beyond our ken, which acts in its own inscrutable ways. Let us not reckon without the host. God is our guide. God is the motive power that drives us to action. What the intellect rejects as impossible is indeed possible in the divine dispensation. When He chooses, He works miracles and wonders, at which the acute scientist and the exact theorist stand aghast. And then it is, they flounder into the inexorable truth. What insignificant and erring mortals we are!

Let us humble ourselves before the Almighty Lord of the worlds, and pray to Him to use us as He wills, for the service of humanity. Such an occasion He has created for you. Be a mere instrument. Give up anxiety, fear and doubt. Let His divine energy work in you in its full and irresistible course.

The ideal you are seeking is within you. The perfected harmony and the ineffable peace are within you. The infinite power of God is within you. The eternal purity, wisdom and joy are within you. Be fixed up in the sublime Yoga, union with the great Ideal, and bring a divine touch to bear upon all your activities. The supreme fiat of Sri Krishna has gone forth: "To action you have the right, but not to the fruit thereof. Therefore fight." So be it with you! May Sri Ram

bless you! Love to you all.

26-9-'28.

Ramadas

P. S. R. — Ernakulam.

(43)

Beloved Ram,

... Reason and emotion are surely great aids; but we should remember that they are only means to an end. When they have served their purpose, if we still cling to them they prove as serious a hindrance as ignorance and callousness, to the attainment of the final liberation. Self-surrender means realising that our activity belongs to Shakti or Prakriti, and that we are the eternal, unaffected, immutable, blissful, peaceful Witness. Reason is not there to judge of actions as right or wrong; and emotion that creates likes and dislikes has there no part to play. An action is only a movement of Prakriti, bereft of Gunas and Dwandwas. There is nothing to condemn, nothing to extol; all is the work of Shakti or Ishwara Lila. ... So, beloved Ram, in Spirit you are immortal, in form you are changing. As former you are free, undefiled and changeless, a blissful witness of the passing phenomena of name and form. This phenomena is your own play. You dwell in all and you appear as all. You are both with form and without form. You are the watcher of your own Lila. The pleasure and pain belong to the passing appearance; but as the unchanging Atman you are the very essence of immortal bliss. ...

— —'28.

Ramadas

J. E. K. — Aden.

(44)

Beloved Ram,

...The prompter of action is He; the doer also is He. It is He in movement, as also in rest. There is none but He. ...God's name is most powerful. It dispels ignorance and gives knowledge. It breaks bondage and brings freedom. It destroys sorrow and yields bliss. The knowledge, freedom and bliss we realise are eternal. God is our father, mother, master, friend and all. ...When our longing to realise Him is intense, He comes to our rescue, without any doubt. He is the friend of the meek.

Take heart, beloved Ram. It is His will that you are what you are, and where you are. Submit to His will and be peaceful and cheerful. ...

2-10-'28.

Ramdas

P. S. R. — Ernakulam.

(45)

Beloved Ram,

...Your letters are always brilliant. They offer a beautiful commentary upon the words of Arjuna in the discourse between him and Sri Krishna. Arjuna was confronted with a problem similar to the one you are facing. The same reply briefly explained will suit the present purpose.

Arjuna, disgusted with the action he was engaged in, proposes to renounce it. But the Lord says, "Not so. Exchange of activity or inactivity or, for that matter, even substitution of one kind of activity for another kind is not the remedy." As regards inactivity, the Lord declares, "This is im-

possible, because Prakriti is always at work. Even for the support of the body, some sort of activity is absolutely necessary." Now a change in the form of activity is no solution, so long as one's mentality remains unchanged; for, action in itself, whatever it is, is neither good nor evil. When the mind is free from the dual throng born of ignorance or Maya, no activity can fetter it, in whatever light ignorance may view it. So change of activity is not at all necessary. What is required is the renunciation of attachment from the mind. ...

Prakriti will force you to fight. So, fight you must. But, be in tune with the stainless Purusha and let Shakti or Para-prakriti handle you as Her tool to do Her work. Then you act as though you do not act. As Purusha, the witness, you are non-doer, and as Prakriti or Shakti, you are the doer. "Behold action in inaction, and inaction in action."

It is entirely true that, even after his realisation of Truth, a man may continue in the same vocation or form of activity as the one in which he was engaged previous to it. Then why seek or wish for an external change? It may come spontaneously by His will, or it may not. He knows best. All action, in whatever field, is the outcome of His Shakti. Let us realise that we live from moment to moment in the blissful union with Him, His Shakti doing all things in us and through us. He is the peace of our soul, the joy of our being. Every movement of ours is a thrill of His love and joy. ...

Your prayer has a crystalline ring of truth about it. You have been always an instrument in His hands, whether you know it or not. Know, now, once for all, that you have been so, and that at all times you will be so. Love and Namaskars to yourself. ...

— — '28

Ramesh Das

M. G. B. — Bombay.

(46)

Beloved Ram,

...It is too true that you have not lost Gopal. He is ever dwelling in your heart. Bring up his image now and again in your mind. Identify him with the eternal, deathless Existence, until you realise your perfect union and oneness with him. Be conscious that he is pervading your system through and through, that he permeates every part of your being. He is your immortal God, the very abode of love, purity, peace and joy. He is the eternal Truth underlying all existence. He is your all in all, the goal, the end and aim of your life.

Recite his name constantly until you find that your mind always dwells on him, is tinged and absorbed by the one thought of him, is merged in him, and becomes one with him.

Know that your body is the temple, your heart is the throne on which you have installed your Lord, not in the form in which you adore him, but as Spirit, the all-pervading, ever-existent, nameless, formless, eternal Truth. *Since your body is the temple, take proper care of it. Don't neglect it. Attend to its needs for the sake of Gopal who resides in your heart.*

The worship for you is:—

- (1) Repetition of Gopal's name.
- (2) Bringing into your mind his picture.
- (3) Meditating upon him as the form of the eternal, all-pervading God, who is absolute purity, knowledge, love, peace, power and bliss.
- (4) Doing all actions, relating to your body or to others, in the name of, and for the sake of Gopal, which means a total dedication of yourself to him, in thought, word and deed.

Be cheerful. Be calm. Everything happens by the will of God. Our^s is to submit to His will and know that He does everything for the best.

You may call Ramdas simply as Ramdas. You have a right. You are his mother and he is your child. For that matter, to everybody this child is simply Ramdas; everybody is Ram.

Ramdas knows that Gopal is immortal. Ramdas' vision is always for the immortal. The immortal One pervades all. So Ramdas beholds Gopal, the Eternal Spirit, everywhere. Ramdas' Ram and your Gopal are one. All forms are of Ram. So Ramdas sees, through all forms, the one ineffable, imperishable, ultimate Reality, beyond name and form, the Supreme Truth, Ram. Love and Namaskars to you all.

Your child,

Ramdas

10-10-'28

P. S. Your song is very nice.

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U. S. R. — Bombay.

(47)

Beloved Ram,

.. Your letters are bubbling with Prem. Indeed every movement of our mind in thought, of our tongue in words, of our limbs in activity, is the play of Shakti. Shakti is nothing but God's love. When we realise that all movement is a play of that supreme Love, we live continuously in a state of divine ecstasy, which is simply inexpressible. Prem fills us through and through. We are saturated with it. The quality of Prem is Anand. There is also the witness of this play of love or Shakti, viz., the immutable, changeless, all-pervading, static aspect

of our being, whose quality is ineffable peace. On this unaffected screen of eternal peace, dances, in flitting forms, Infinite Love producing the sweet intoxicating music of Anand.

Every particle of our body — as the whole universe — is thrilling with Sri Ram's love. So there is nothing but Anand in all movement, change and activity. There is nothing but peace in the depths of all forms, the result of movement and change. So eternal peace and bliss is the only Reality. ...

The parcel of postcards and envelopes is also received. How kind of you!

P. Sanjiv Rao is with us now. Indeed Prem comes to the Ashram in so many forms. Anand is added to Anand. It is like adding infinity to infinity.

Love and Namaskars to yourself,

10-10-'28.

Ramdas

Sri Shanti Vijayji, — Abu.

(48)

Beloved Ram,

Dandavats at your holy feet.

Your letter filled with Prem gave Ramdas infinite joy.

Ramdas remembers the thrills of ecstasy he experienced when your body and his clasped each other in a fond and blissful embrace. O, Lord, how gloriously pure you are! Indeed, to embrace you is to embrace the whole universe. You are the one, immutable, eternal, all-pervading, imperishable Truth, beyond name and form, whose nature is pure splendour, bliss and peace. The worlds are your manifestation. All form, change and move-

ment in it, are the workings of your infinite Power of Shakti. This manifestation, this Shakti of yours is your love and Anand. You are Shiva. You are Shakti. You are Saguna. You are Nirguna. You are the motionless, invisible, changeless, all-pervading Spirit. You are the moving, visible, changing worlds and universes. You are the One. You are the many. You are the Eternal Witness of your own play. As witness, you are immortal peace; as player, you are immortal love and Anand. You are all in all. You are Sat and Asat. You are beyond Sat and Asat. You are the doer and non-doer at once. You are the incomprehensible, the inexpressible First Cause. You are higher than the highest, more perfect than the perfect, the ultimate, grand, transcendent Existence and Reality. You are the God of gods. ...

Ramdas is your child, blood of your blood, soul of your soul, being of your being, in love separate from, in Spirit one with, you.

Love to you all.

10-10-'28

Ramdas

M. B. S. R. — Bangalore.

(49)

Beloved Ram,

... ..When the Lord of the universe, Sri Ram, is dwelling ever in our hearts, how can we dare to call ourselves "sinners"? It is all He, and His Shakti, which is the cause of all activity in the worlds and in us. We are merely instruments. We are what we are because He alone has made us so. We do as we do, because He wants us to act as we do, in all matters.

He says, "I am seated in the hearts of all beings and things; and by My power I make the entire wheel of the universal Lila revolve." The ego is false. It is He everywhere, and in everybody. ...

Being enthroned as He is in our hearts, His grace is ever upon us. Sin and virtue, good and evil, are all mind-made. All activity in the universe belongs to His Divine Shakti, which is neither the one nor the other. ...

— — '28.

Ramdas

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P. N. R. — Puttur.

(50)

Beloved Ram,

...The ego, of ignorance, is utterly unreal. It is He, in separation, in union, in oneness. There is none but He. ... Co-existing with this immortal, immutable, unaffected and unattached witness, there is the universal, mutable aspect of God, manifested as the innumerable universes and all creatures and things in them. ...The calm, changeless Spirit witnesses the play of this Shakti or Power in manifestation. .. So, all movement, activity and work in the universe belong to this divine Shakti. The nature of Shakti is pure love and Anand. ...Her movements are only for the fulfilment of unity, harmony, love and Anand. ...The notion that I am the doer is a pure myth; the ego sense itself is a fabrication. ...Indentification with the eternal witness, giving rise to knowledge, sublimates the unreal ego into the Divine Essence. ... This is Moksha or liberation. It is not a state attained but realised, because we are always Mukta or free. ... There is nothing good, nothing bad. All, all is His doing. Let

us rise above these harassing pairs of opposites. What does it matter whether the world blames or praises us? What is honour to us who are above them? These all pass away with the passing away of all things, and are cast into oblivion. Beloved Ram, give up anxiety and worry. The whole burden of the universe is on Him. Take it that yours also is on Him. All along, it has been nowhere else. It is He who guides, controls, protects us. Surrender completely to Him. Know, His will is done in all matters. He is all merciful and loving. He is the sole parent of the universe. We are His children. Since He is dwelling in our hearts, we are not sinners and have no cause to be unhappy and miserable. We are ever in blissful union with Him. All else is a passing show. May Sri Ram bless you with peace!

— — '28.

Ramdas

P. S. S. R. — Calcutta.

(51)

Beloved Ram,

... It is perfectly true that Sri Ram's gigantic Lila is wonderfully humorous. ... To look upon the whole thing as Lila, we must stand apart from it, identifying ourselves with the immutable, Eternal Witness, who is unaffected by, and unattached to, what is going on. ... All movement in the universe, i.e., all activity, motion and work, belong to God's Will or Shakti. The individualities, *I*, *you*, and *he*, are all myths. It is all God's will or Shakti. ... Identifying ourselves with the calm, equal, ineffable, all-pervading Spirit, the Witness, ... we rise above pleasure and pain, success and failure, gain or loss, praise and blame, honour and dishonour, like and dislike, etc., and look

upon the world as play. There is nothing to be miserable or anxious about here. It is all the play of God's power. ... We are merely Her instruments; and She uses us as She wills. No activity is then distasteful to us. In the depths of our being, we are ever fixed in absolute peace. We only look, and watch unperturbed, over our and others' actions and movements determined by God's Will, which has become our will. Actions do not, then, leave a stain or impression behind; they are spontaneous; there is no seeking for the result. And there does not exist even the pride of actorship. ...

Little Gurudutta is a little Ram, as you all are Rams. It is the divine Shakti that causes all his activity, which you call his mischief. His mischief reminds Ramdas of Krishna's mischief. Take it, the child is a genius, God's instrument. May He bless him! Love to you all.

— — '28.

Ramdas

P. S. R. — Ernakulam.

(52)

Beloved Ram,

...Indeed the world is the manifestation of God, His love-form, His bliss-form. ...Union with Shakti through love is Bhakti. Identification with Purusha or Shiva is Jnana. Surrender to Shakti in action is Karma. The first and the last make for Anand, and the intervening one for peace. Accomplishment of any one of these leads to the attainment of the other two. He who has realised in himself the balance of all the three, is a perfect Yogi.

Bhakti without Jnana is either an imitation or an unsteady

and passing wave of emotion. Jnana without Bhakti is a tasteless and conceited thing.

Jnana or Bhakti, without Karma, is a spiritually magnified selfishness.

Bhakti, Jnana, Karma, combined together, like the sherbet made in the Ashram (of water, lemon and sugar, mixed together), produce the perfect and sweetest nectar of immortality. Your short stay in the Anandashram has left upon it a permanent impression of your presence. Divine love indeed is wonderfully impressive! Love and Namaskars to yourself. ...

— —'28

Ramdas

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J. — Rawalpindi.

(53)

Beloved Ram,

...Wonderful indeed is the Lila of Sri Ram! Becoming His own Bhakta, how He as such opens out His hearts and reveals the glorious love He bears to Himself! In your heart dwells the supreme Lord of the universe, and to Him you appeal, in your usual tone of humility and loving passion, for mercy, grace and guidance. Hence Ramdas exclaims, "O, God, Thy Lila is simply wonderful!" ...But for Him, we are not. Our body is made of Him, of His manifestation. Our Atman is He, as Witness; our movements and actions are the work of His Shakti. Where is, then, this unreal individual "I"? It has no existence. You are the play and the player and the witness of the play. ...

Sri Ram reminds Ramdas of Jvalajee. How kind and loving you were to this child of God! With what eagerness you would take down notes of Ramdas' talks! Ramcharandas was also

there, the loving boy. How can it be otherwise than that you are all He? Again, at Pindi, you and the mother showered on Ramdas your combined love. The mother would gaze on Ramdas with all the fondness of a mother. So simple, open, child-like she is! Little Ram was full of play — jolly and lovable child! You were all there so kind, so good to Ramdas, because you are all Sri Ram. Love and Namaskars to yourself. ...

— —'28

Ramdas

M. S. R. — Mangalore.

(54)

Beloved Ram,

...The idea — "I am the doer" — is entirely false. In fact, "I" and "Mine" is a false super-imposition of ignorance upon us. ...There is nothing here to shrink from, or be attracted to; love and hate have nothing to do with the Witness. Sinners, we are not. We are the pure, the ever pure, spotless, self-effulgent, all-blissful and peaceful, Eternal Atman. ...So, sages exhort us, "Know thyself". ...

— —'28.

Ramdas

M. G. B. — Bombay.

(55)

Beloved Mother,

May Sri Ram bless you all. Your loving letter to hand. Immortal joy and peace, purity and love — is ever dwelling within your heart, Oh, mother. That is the imperishable Swarup of your Gopal. So, he resides ever in you and with you. In

spirit we are ever one with our beloved. Forms and bodies that are seen only by the mortal eyes are all transient and perishable. Your body and all bodies, just as Gopal's assumed body, are bound to disappear in due time.

Knowing this truth, let us give up attachment to the mere physical, changing forms of the one immortal Spirit. ...

Your Gopal is alive in God, is one with God. ... That you are separate from him is ignorance. Physical bodies are of no account. In their very nature they are perishable. To feel separation, due to the destruction of the body is utter folly. Let us realise we are the immortal Atman, ever one with our beloved. Death cannot separate us. ... We are the heirs of immortal joy and peace. Why forget this and be miserable for no reason at all? Oh, mother, Shanti, Shanti, Shanti!

May Sri Ram grant peace to your soul. Take heart, mother. God-Gopal is always with you. ... Love and Namaskars to yourself. ...

Ever your child,

— — '28

Ramdas

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E. S. — Limbdi.

(56)

Beloved Mother,

May Sri Ram bless you all. Your loving letter, as usual, gave your child Ramdas untold joy.

What a wonderful thing divine love is! How pure, simple and innocent it is! When we realise this supreme love in our heart, what bliss, what peace! It is this love that makes the mother's heart yearn for the child, that makes the devotee's

heart long for his God. In the consummation of this love they realise their oneness with their beloved. The workings of this transcendent, pure, divine love are simply inscrutable. But it is great. It is glorious. Divine love, whose attributes are immortal bliss and peace, is the only Reality. To live for it alone is the end and aim of this life. All else is ignorance. Just as the philosopher's stone turns, by its mere touch, the baser metal into shining gold, so divine love, when it enters into our life, transmutes our very existence into one of blessedness, peace and joy. ...

Ramdas remembers the blissful days he spent in your blessed company both at Mount Abu and Limbdi. What motherly care, kindness and love you showered on Ramdas! Surely you are his spiritual mother and he is your divine child. Then again, Rajaram — his child-like simplicity, his open, frank talks of love with Ramdas! O, God! Thou art simply grand in Thy manifestation. Thou art all. Thou art love. Shanti Vijayji, what a noble, pure, spotless soul! He gives Ramdas Darshan by his sweet messages of love. ...

Mother Rukma Bai is staying with Ramdas in the Ashram. Love and Namaskars to yourself, Rajaram, Pratap Singh and all there.

Your ever loving child,

— —'28.

Ramdas

Sri Shanti Vijayji, — Mount Abu.

(57)

Beloved Ram,

Dandawats at your holy feet.

Your love for your child, Ramdas, is indeed unlimited. You are Ramdas' Divine Lord and Mother at once. For His wonderful Lila, the Absolute One has become Himself the Bhagawan and Bhakta, Guru and Chela, Lord and servant, and Mother and child. This assumption of duality, in eternal union and oneness of the two, is due to His will to enjoy Premanandam. In truth, all, all is He. The one chooses to be many. The one manifests as many. His infinite Prem and Aarand are in His manifestation. In the form of Bhakta, He merges Himself in this boundless ocean of bliss and love. The multitudinous forms, beings, creatures and things in the universe are all He in His Self-expression, Self-revelment. Out of pure love, the mother brings forth the child, the expression of her love. The child is the flesh of her flesh, being of her being. Still there are two, the mother and the child, one and yet two. It is the one Atman, one Truth, that is both, at play, enjoying the bliss of immortal love. O, Lord of the worlds, wonderful is Thy Lila!

In the heart of child-Ramdas is seated the God of gods, the highest Truth, the transcendent Reality. The universe we behold is a mere speck in the infinite vastness of His Existence. He is purer than the purest, greater than the greatest, light of all lights, the inexpressible, grandest Truth. Child Ramdas is He, and everything that is, and is not, is He.

Beloved Ram,
Your ever loving child and servant,

Ramdas

1-11-'28

P. N. R. — Puttur.

(58)

Beloved Ram,

May Sri Ram bless you all. Sri Ram is love. He is com-

passion and kindness itself. He is ever dwelling in the hearts of us all. To trust Him means freedom from all anxiety, fear and doubt. He is our all in all. When we have such a Lord of the universe to depend upon, why should we be afraid or anxious about anything. His great assurance should always sustain us and infuse into us courage, strength, peace and joy. He says:—

*"To those men who worship Me alone,
Thinking of no other, to those ever harmonious,
I bring full security."*

Ours is to remain ever in complete surrender to Him. He does everything for our best. No condition is miserable for us, if we put full faith in this truth. Kings and potentates are unhappy in spite of their wealth and external glory, because of their lack of faith in the beneficent providence of God. The Almighty Lord of the worlds seated in our hearts is the sole doer. We are mere puppets. Let Him make us dance as He wills. Ours is not to question why. Difficulties and worries are not due to outside causes. They are due to a mind not surrendered up to God. "My Bhakta perisheth never." Trusting Him, let us take heart and brave any storm. He is at our back. He is with us, in us. He is ever watching and protecting us. This watching and this protection are real. Fly away, all doubts! All glory to Him and His great and powerful Name!

Love and Namaskars to yourself,

— —'28.

Ramadas

P. S. R. — Ernakulam.

(59)

Beloved Ram,

May Sri Ram bless you all. Your loving postcard to hand.

For over a fortnight past the Ashram was ringing with the Bhajan, and discourses of U. Sanjiv Rao and his devout wife. For the first week, he discoursed on Jnaneshwari, and filled the hearts of the hearers with rapture and bliss. On every occasion the Ashram was overcrowded. What a wonderful devotion is theirs, to this child of Sri Ram! They bathed Ramdas in floods of pure, inexhaustible love. Blessed indeed is Ramdas!

P. S. R. from Bombay has arrived at Mangalore. It is the will of Sri Ram that Ramdas should go to see him. He starts by morning train today and returns to the Ashram by the evening train.

Sri Ram is the sole doer. Let us not forget that we are merely instruments. His will be done always!

Let K. P. R. take heart. Surely God has put him on trial. Still, He is all kindness and love. He does everything for the best. May He grant him again perfect health! Please ask him to repeat Ram-mantram with full faith. It possesses wonderful powers. ...

— '28.

Ramdas

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P. S. S. R. — Calcutta.

(60)

Beloved Ram,

May Sri Ram bless you all. It is a delight to read your loving letter. The Divine Being is indeed at His universal world-game. We are all merely puppets in His dexterous hands. He makes us dance as He wills. Ours is to watch and enjoy the world-play. In watching His Lila, we identify ourselves with Him, in His changeless, blissful aspect. He is the witness. He

is the player. He witnesses His own play. He is also beyond the witness and the witnessed. Wonderful is He!

We realise that we are instruments when we have surrendered up our ego to Him, i.e., when we have merged our individual consciousness into His universal or cosmic consciousness.

Let us know once for all that every activity in us, and in all objects, things, creatures, and beings belongs to the cosmic Shakti of God.

Let anxiety, fear and impatience be flung to the winds. Let us be ever conscious that we are eternally in Him and He in us. He and we are one. He is all purity, joy, light, power and love. In essence, and in manifestation, He is nothing but all these at once. He is the sole Reality. Let our joy and peace rest upon our unshakable trust upon the Immortal Truth. Let our life be a song, in tune with the universal harmony of God's own music, in love with its cadence, its eternal joy, and its rapture. ...Love and Namaskars to ...

— —'28.

Ramdas

B. G. — Konch.

(61)

Beloved Ram,

...Constant repetition of God's sacred name gives us the inner sight. That is the path. Firm faith and continuous practice are what is wanted. Having these, the progress is easy and the goal is near.

Sing on His name, until the mind is filled with the sound of it, until the divine consciousness dawns upon you, until the

latent springs of joy, love and peace have become manifest in you. The supreme truth awaits unfoldment in you; remove the barriers, the ego, ignorance and desires. Know, you are the imperishable Reality, the immortal Spirit, the deathless Existence. Sin, sorrow and fear cannot touch you. You are the ever-pure, the ever-shining, the ever-glorious Truth. You are Eternal Bliss, Love and Peace. ...

— '28.

Ramdas

A. B. — Srinagar.

(62)

Beloved Ram,

May Sri Ram bless you all. Your loving and pathetic letter to hand. Don't be sorry, beloved Ram, that Ram could not make it convenient for you to visit Anandashram this time. Ram does everything for the best. It may be His will that you come here next time with family. May He grant you this opportunity and fulfil your ardent desire. Certainly, submission to His will at all times means patience, contentment and peace.

Let us not forget the truth that we are merely instruments in His hands, and that He alone determines all things for us. We have absolutely no reason to regret or feel disappointed over any happening. His will be done in all matters!

Ramdas looks upon your reference to "money" in your first letter as only belonging to the great play of Ram. He acts in various ways. There is nothing to be surprised at, or grieved at, in His doings. Truly, you are all He. All glory to Him. Om. Om. Om.

Love and Nāmaskars to yourself,

24—12—'28

Ramdas

R. G. N. — Bombay.

(63)

Beloved Ram,

...Your loving letter simply breathes the sweet perfume of divine love. When you extol Ramdas you are only becoming conscious of the ideal of love seated in your own heart. What a grand and exalted vision you ought to possess to behold in Ramdas such a pure and perfect ideal! Blessed are you! Verily, perfection is with you, and everywhere. Whatever you see, it is the image of that great and all-perfect Truth. You are not a whit less than P., A., J. and others. All of you are He. ...

11—1—'29.

Ramdas

M. K. S. — Wadhwan.

(64)

Beloved Ram,

...Your letters are always sweetened with the nectar of divine love. When such pure love lightens your heart, where is the lack of strength and joy? The fount of immortal bliss is ever within you: you are *that* itself. Our real being is, indeed, an illuminated mass of eternal splendour and delight. Even as the waves are not different from the ocean, so the Lila or the manifestation, is only a series of vast movements of the

Eternal Anandam which is at the base, heart and core of all things in the universe.

Behold in all movements of your mind and in all activities of your body nothing but the play of Anand.

Joy and grief, pain and loss, success and failure, virtue and sin are all mind-made. Supreme, everlasting joy is the only Reality. Realise that you are the blissful Atman — motion in external work; rest in the inner calmness of the Spirit. The Atman is the cosmic soul and your action belongs to the cosmic activity. Your physical body is but an instrument of the Divine. Let His power work through you, as He wills, unhampered by the ego-sense. Yours is to enjoy immortal joy, by complete surrender. Doubt not, fear not, worry not. Realise that He and His infinite power within you guide you, control you, and actuate you to do all things at all times. Rise above the conditioned conception of things, i.e., rise above the Gunas and Dwandwas.

First be the witness of your own and the world's actions. Then identify yourself with Him who is both the witness and the world-actor.

Repetition of the holy Mantram purifies the mind. Satsang elevates you and grants you the right knowledge. Last comes Gurukripa; the awareness of it makes you realise that you are the embodiment of an eternal existence full of bliss and peace. ...

Ramdas has no command to leave Anandashram. ...

11-1-'29.

Ramdas

M. M. G. — Puttur.

(65)

Beloved Ram,

...Ours is not to make other people rich and wise, but become wise ourselves, by serving humanity with all love and humility Pray to God that you may be pure, noble and good. ...

11-1-'29.

Ramdas

J. — Rawalpindi.

(66)

Beloved Ram,

...When the Lord of the universe is seated in our hearts, we have no reason to think that we are mean, sinful and despicable. It is His power, within and without us, that is the cause of all activity. Let us always recognise this truth and attain peace by perfect communion with Him, the Master of our existence, who is eternal bliss, peace, power and light. ...

Teach little Ramu that Ram is in his heart. He need not go in search of Him anywhere. May God bless him!

12-1-'29.

Ramdas

G. A. K. — Bombay.

(67)

Beloved Ram,

...Your letter and the tin of Tilgul to hand. Ramdas cannot find out which contains more Prem, your letter or the

Tilgul, for your letter is as sweet as the Tilgul. However, your love for this child of Ram is simply wonderful! It is indeed true that divine love is inexpressible. God is both Saguna and Nirguna. As Nirguna we can say nothing about Him but as Saguna He is pure love. The universe is only a manifestation of Him as Prem. Every movement, every change here, is of love. So, love permeates all. All the worlds are permeated and filled by this nectar — love. Our bodies are the concretised images of this love. Love is supreme. Love is the beginning, middle and end of all things. Love is a sweet and scented flower. What is its perfume? Immortal joy. Love is so simple, so pure, so dazzling, so powerful, so gentle, so soft and mild. It is simply glorious! Love's play means everlasting delight. Ram is love and love is Ram, the Eternal Anand.

Your hearts are filled with love to overflowing. It is strange you seek it from Ramdas. Ram's Lila is always strange. You are both, husband and wife, the very embodiments of love. Ramdas has not yet lost the intoxication of the Prem both of you so tenderly made him drink during his stay with you, even though it was for a few hours. Still you are pouring on him more and more of your love by way of letters and other acts of kindness. You are a blessed pair. May Sri Ram's blessings be ever upon you both! Ramdas has no command from Sri Ram to leave Anandashram. His will be done. ...

16-1-'29

Ramdas

B. M. — Mohol.

(68)

Beloved Ram,

...Although Ramdas cannot read your letter (in running

Marathi), he can feel that it is full of Prem. It seems Prem rushed out when you were writing in fast hand. Prem's march is at once slow and rapid. Wonderful is Prem! ...

— —'29

Ramdas

J. B. — Srinagar.

(69)

Beloved Ram,

...The grandeur of divine love is best realised when it works silently. Separation makes it richer and fuller. It is a mighty wave on the bosom of the infinite stillness of existence. Its glory is the eternal oneness in separation. Wave is only a form of still water; love is only a revelation of the one, undifferentiated, eternal truth of all existence. Love is the seed; it is the fruit and the flower as well. Love is all — love is the only reality.

30—1—'29

Ramdas

A. B. — Jammu.

(70)

Beloved Ram,

...Your letters are always sweet, sweetened by your selfless love for this child of God — a God, who dwells in the hearts of us all, who is pure love and joy. He is within you — He is yourself — this is the truth! Ramdas' stay with you in Kashmir was really a continued feast of love. Ram does not yet bid Ramdas to quit Anandashram. He seems to have fixed up Ramdas once for all. Never mind; he is ever with you. In

bodies we are separate, but in Atman we are eternally united and one. How kind of Radhenath to remember Ramdas so much! How could Ramdas forget? The touch of Prem is indeed eternal. ...

30—1—'29.

Ramdas

M. G. B. — Bombay.

(71)

Beloved Mother,

May Sri Ram bless you all!

Your loving but sorrowful letter to hand. Ramdas has been all along speaking and writing to you on spiritual things, from his own experience of this life.

Ramdas is entirely in the hands of God. God alone is his great Teacher.

Based upon Ramdas' experience, through which God made him pass, he is giving briefly in this letter, what should be our true outlook upon life.

The world with all beings and things in it is evanescent, and God alone is real, eternal and unchanging. All forms have a beginning and an end. Whatever is born is bound to perish and pass away. The sense of misery here is due to our attachment to the perishable forms. Our goal of life is to realise God, i.e., our immortality. In order to do that, we have to withdraw our mind from whatever is seen, which is transient, and direct it to Him — who is within us and pervades the entire universe, — the one absolute existence, the sole Reality. When the mind transcends name and form, it attains the vision of the Supreme. The joys and griefs relating to the external world are caused by the

workings of the mind. Stop the restlessness of the mind, and the joys and griefs both cease to be, and are thereby proved to be entirely unreal. And a calmness settles upon the mind which is of the Eternal, of the Truth of our being. Hence, to lament over the loss of anything here is utter folly: only that which is by nature perishable has passed away. Behold, the whole universe is a huge passing show. In it innumerable forms appear and disappear at every moment. This is the nature and order of all things. So instead of allowing ourselves to be upset by the change in the transient, let us strive to fix our mind upon the deathless, formless, eternal Truth. This is done only by stilling the mind — by the quieting of all waves of thought that trouble it. The path is the repetition of God's name and meditation, and the surrender of all our actions to God.

We can realise fully the transitory and illusory nature of the world only when we have turned our mind to God. Then, taking our stand on the immortal, let us view the vast and changing play of the universe and remain unaffected by it. This is liberation.

There is no reason whatever to be miserable. We make ourselves miserable owing to our ignorance. Ignorance can go only when we approach God and surrender ourselves to Him. Then we discover we are unhappy for nothing at all, and that there is no more for us to be miserable for, hereafter. We are then ever peaceful and resigned.

This life is a splendid gift from God. It is not meant to be wasted away and torn to shreds by our dwelling upon unreal sorrows. God is indeed kind and all-loving. There is absolutely no doubt about this. Else, why should He give us blows and shocks in the shape of losses and calamities, that wake us up from the dream of a fool's paradise to the great Reality?

How can we know that He is all kindness and love, if He did not make us pass through trials and tribulations, so as to bring us face to face with Him — the only Truth? He teaches that He alone is real and that we must live for Him and Him alone, Him whom we can never really afford to lose at any time. Is it a wonder then, that Kunti, mother of the Pandavas, prayed to Sri Krishna for difficulties? She knew she could attain Krishna only by remembering Him when beset with difficulties. Blessed are we, when God, in His mercy, sends us calamities unasked, with a view to lead us to Him. He is indeed kindness and love.

We may live for thousands of years, for the matter of that we may live thousands of lives, and obtain whatever we desire of the world; but never shall we be happy as long as our hunger for earthly things persists. Complete repose once for all, on the bosom of the infinite God, can alone grant us the true and everlasting peace, freedom and joy.

So Ramdas prays to you, beloved mother, give up your unreasonable sorrow by turning your mind to the Divine Master of our being and of the universe. Serve Him in all humility, in any sphere of activity in which He might place you. Don't be crushed down by grief which is unreal and false; rise superior to it.

Make God — call Him by any name you like — the goal and purpose of your existence. Nothing short of this is worth any the least consideration and thought, O mother. Why throw away a precious life? Dedicate it to God and His service as Mirabai did. Love Him in all. Serve Him in all. And make yourself blessed, pure and peaceful. May God bless you!

Now a word about Bhakti obtaining in these days. Some of us cling only to the dead forms of it, simply because they are handed down to us by our forefathers, without understanding

their right significance. When we perform worship according to these forms, we either do not know why we do it, or are actuated by the desire to obtain some worldly object. This kind of Bhakti can bring us no solace in our moments of grief. Real peace can be ours only when we have offered ourselves up entirely to God, and then do everything for His sake and pray to Him constantly for nothing but

"To lead us from the unreal to the real; from darkness to light and from death to immortality."

God is kind. He teaches us through our experience that desires are our enemies and sense-objects are wombs of misery. Still we crave for them and suffer. Whose fault? Ours only. Why then blame God? We want lasting happiness by the enjoyment of things which are in their very nature incapable of yielding us such happiness!

God is patiently waiting for His children to turn to Him with a longing to be with Him only. When we do so, He at once takes us in His arms and blesses us with immortal happiness, a happiness not dependent upon perishable objects but upon Him — who ever dwells in our hearts — the eternal Reality. True Bhakti is, therefore, Nishkama Bhakti; any other form of it, however faithfully practised, cannot save us.

Truly, Pitaji is a pure saint. When you write to him next, kindly convey to him Ramdas' love and Namaskars.

Love to you and all there,

Your child,

2-2-'29.

Ramdas

P. S. Mother Rukmabai is in the Ashram and sends you her love and Namaskars.

M. M. G.— Puttur.

(72)

Beloved Ram,

... We find no happiness in this world because we are fleeing the substance in pursuit of the shadow. ... We become better servants of God when we are poor than when we are rich. Riches lead us astray from Truth, that is, God. Let us be humble in spirit. ...

9—2—29.

Ramdas

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P. S. R. — Ernakulam.

(73)

Beloved Ram,

... Indeed life is so sweet, when we are ever conscious that the loving Master and Mother of our existence is with us and in us, and is always watching over and guiding us! Her constant fellowship means unending joy and peace. She is with us alike in the office, home and room of worship — in the jungle, city and hills. Wherever we are, whatever we do, whatever our condition, She is eternally with us. ...

— — 29.

Ramdas

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U. S. R. — Bombay.

(74)

Beloved Ram,

May Sri Ram bless you all! Your most loving letter, with envelopes and cards.

When the glorious flower of Truth blossoms in the heart

it ceaselessly emits the sweetest of perfumes called Love. Blessed is he whose heart has so flowered. You are all blessed. Ramdas enjoys even at this distance the blissful aroma of love radiating from your hearts filled with light and purity. Verily the Supreme God who is love, is seated in the hearts of us all. ...

— — '29.

Ramdas

R. C. G. — Lahore.

(75)

Beloved Ram,

...Let us seek independence of action in complete dependence on God, i. e., be His instruments, moved to all activity by His supreme will. ...

— — '29.

Ramdas

U. S. R. — Bombay.

(76)

Beloved Ram,

...He is a charming flower, always diffusing the fragrance of His love, kindness and joy. He is a tree evergreen and ever-fruitful, and we are the tiny birds that live, jump and fly on its boughs, careless, free and full of delight. ...

21—2—'29.

Ramdas

J. B. — Srinagar.

(77)

Beloved Ram,

...Your occasional letters come like shots fired at Ramdas with the fullest force of love. They simply intoxicate and stun him, and it takes at least three days before he can bring himself round to indite a reply. Your love is a power to be counted, and Ramdas feels it. You have a method of your own in the exercise of love. You simply take Ramdas by storm as did the Germans when their howitzers attacked the Fort of Antwerp. What a lovely soul it is that you encase in your pure heart! What fire, power and glory in it!

True, Ramdas is a meek child in the all-powerful hands of Love. Let that Love wield him as He wills. Ramdas has no concern with what is to be or not to be. His will be done! Here is a short story in point. Once Surdas, the blind saint, fell into a ditch. Krishna, finding his devotee in trouble, came as a lad and lifted him out of the pit and led him as far as the road. Krishna now wanted to leave him, and so, loosening his grip on Surdas' forearm, withdrew his hand. But Surdas tried to capture him with the other hand and failed. Krishna ran away. Then Surdas exclaimed, "Krishna, where are you running away? You think you are very clever. From the external hold you may escape me, but in my heart I have caught you once for all and there you have absolutely no chance to deceive me and flee away." Don't you think, Janakinath, that the story is very suggestive?

By the way, how is it you have the trick of forgetting Ramdas' present address? You wrote your last letter to Bombay wherefrom the letter had to be forwarded here. You may say that it is all due to love which has so far turned your mind and heart that you do not know what you are doing — like the

Gopis of Brindavan. Love is a strange thing; but it is magnificently sweet. It is worthwhile going mad for it. All hail, O Love Divine, O Love Infinite, all hail! ...

21-2-'29.

Ramdas

P. S. R. — Mangalore.

(78)

Beloved Ram,

... It is true that our body is subject to all kinds of change. It is by nature an inconstant and perishable thing. The imperishable part of us, which we are in reality — the Atman — is the only Truth.

The Atman is ever free from change, disease, decay and death. It is immortal, changeless, blissful existence.

The Atman is Paramatman, the supreme Master of our being. Whatever the condition of the body, we ever dwell in the Divine, we are ever one with the Cosmic Reality, the highest Truth. All bodies are forms assumed by that one formless, deathless Truth. At His will they appear, they change, and ultimately disappear. Know, this sublime Truth is yourself. You are ever pure, blessed and glorious. You are beyond name, form, thought and change. You are beyond pain and pleasure, sin and virtue, good and evil. You have nothing to attain. You are eternally that. You are the Eternal Witness, unaffected and untouched by the mutations in the vast nature you observe around you. Be calm and resigned. It is God's will working everywhere — submit to it.

Physical pain may bring you down to the body-idea — it matters not. Still, you, as Supreme Atman, are ever pure and unaffected.

Be brave and cheerful, and face the changes of your body in a calm spirit. Leave the concern of the body entirely to God. His will be done! He is great, good and kind. May Sri Ram bless you with strength and peace! ...

21—2—'29.

Ramdas

N. K. — Rishikesh.

(79)

Beloved Ram,

...Ramdas is happy that you are reunited to your wife and children. Take courage, God is great. He is the protector of us all. Let us trust Him with all our heart. Be assured He never forsakes us. Take it that it is God's will that you should return to your family. He will see that you and yours are properly taken care of and kept above want. God is indeed the most benevolent Lord of the universe. Ramdas joins with you in your prayer to God for relief from the distressful condition in which you are at present. Don't be despondent. Submit to God's will and be free from anxiety. God is our helper, guide and master. He is all love, compassion and mercy. His great assurance is there for us: "My devotee never perishes". Complete dependence on Him means best security and peace. May He bless you with faith and strength and peace! ... Please don't fail to repeat the Divine Mantram: "Om Sri Ram Jai Ram Jai Ram." ...

22—2—'29.

Ramdas

M. G. B. — Bombay.

(80)

Beloved Mother,

May Sri Ram bless you all! We are birds of passage in this transient and ever-changing world. Ours is to make this life blessed by sweetening it with the love of God. Let us have neither anxieties for the future nor regrets for the past; let us live in the present in the consciousness that God, who is infinite love, peace and bliss, ever dwells in us and that we ever dwell in Him.

Cares, doubts and fears do not become us. For rising above them, remembrance of God is the only way. We cannot determine the course of events in our life. We are in the hands of an Almighty Power who always works for good. Let Him do what He wills with us. Why worry and fret over things? He is kind and good. He knows what is best for us. We want Him and Him alone, because He is the only Reality. Our love, thought and work must therefore always be for Him. Through ignorance, we try to catch the shadows of life and when we fail to do so and they slip out of our hands, we give ourselves away to grief and discontent. Are we reasonable? What is the purpose of life? Is life granted to us by God, that it may wear itself away in dejection and sorrow?

The Eternal Spirit of all existence is within us. To think we are separated from our beloved, with whose soul we are one, is to deny the existence of immortality, i.e., God. Let us consecrate this short span of life to the service of God and be always contented and happy.

Your lament for Gopal seems to be based upon an attachment only to the perishable part of him. Don't you feel in the heart of your heart that he still lives within you? Are you also a mere body, with the passing away of which you would cease

to exist? No, beloved mother, you are eternally united in spirit with Gopal. You know you were so, when Gopal's body was alive. Consider well, the bond between you two is not of the body but of the soul, and the soul is immortal. And this soul is none other than God. So your Gopal is God, the indestructible Reality, and you are ever one with him. Know once for all that he is the soul of your soul, and give up sorrow.

U. S. R. and his wife are a worthy couple. It will do you immense good to court their society. Seek the company of the pure-hearted devotees of God. Be always bright, cheerful and free. By nature you are pure and innocent. Why not then be jolly? Brush aside the cobwebs of false grief and worry. God bless you!

22-2-'29.

Ramdas

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U. S. R. — Bombay.

(81)

Beloved Ram,

...Mother wishes that Ramdas should write long letters for her. It is she who has to provide him with material. Ramdas is only a baby. He can smile, play and talk twaddle. She knows, all this is done by her grace. He has a smile for every Ram who comes to the Ashram. He jumps and dances at times and, when egged on, talks madly of Bhakti, Prem and Anand. His tongue runs a race when he speaks on these subjects. The words are formed out almost breathlessly in a continuous stream. When the flow has stopped, he feels he has done nothing. Why, in fact, on all occasions and at all times, he dwells in the consciousness that the power of Ram is doing

everything and Ramdas nothing. Mother winds the machine — and a plate is put on!

What is faith? Unquestioning surrender to God's will is faith. Whatever happens is attributed to the working of God. God is taken as great, good and kind. He is the sole dispenser of all things. Since all events proceed from a heart ever filled with goodness, love and mercy, there is nothing to grumble at, nothing to find fault with, nothing to grieve over, nothing to be anxious about, and nothing to be afraid of. All, all is His doing. He works always for harmony and joy. In the heart of all things and happenings, it is He who exists and is at work. When this faith is ours, God becomes our never-failing companion, guide and friend. We do all actions by His will, i.e., by His prompting. He is in us and everywhere about us. All doubts and fears then vanish away and we attain a state of freedom which is itself absolute peace and bliss.

Next, another plate is on:—

What is Bhakti? This subject is perennially fresh and green for Ramdas. Bhakti is intense love and longing to attain God. Bhakti is like a steady flame which burns in our hearts and continues burning until God is reached. The desire possesses us in such a manner that there would be for us no other ambition in life than to realise God. This longing consumes us like a fire, day after day — nay, a veritable madness for God seizes our mind, and all our mental and physical energy is utilised exclusively for taking possession of God. When this Bhakti has brought us face to face with the dearest object of our struggle and of the quest of our life, we shall have found peace once for all. We shall then have realised a condition in which we have no desire of any kind left to be fulfilled. We are one with the Supreme Truth — an existence which is Eternal Joy.

A new plate again:—

What is Prem? Oh, what words can describe the sublimity of Prem? God is Prem — Prem is God. He is a pure, dazzling, blissful Reality.

The rest of the plate is blank.

Love and Naṁaskars to yourself, etc.

4—2—'29.

Ramadas

P. S. R. — Ernakulam.

(82)

Beloved Ram,

God is all love and mercy. He is not to be judged by the petty favours He may grant us in relation to this short and transient span of life. The goal is not to prolong life or seek the pleasures of the senses, but to realise our immortality. It is the nature of the body to be afflicted with disease and be subject to decay and death. To lose ourselves in God-remembrance is the aim of life.

Indeed, the search of God outside us goes on, until we make the life-discovery that our heart is the shrine in which the Lord of the universe, Vishwanath, dwells in all His glory.

“Seek within — know thyself”. These secret and sublime hints come to us wafted from the breath of Rishis through the dust of ages. Let us exultantly cry out: “O Lord, my Beloved One, I have at last found Thee in my own heart.” ...

4—2—'29.

Ramadas

G. A. R. — Bombay.

(83)

Beloved Ram,

... Your most loving letter is simply intoxicating. To send you Prem from here is as good as carrying coals to Newcastle. Ramdas' power of digestion, so far as Prem is concerned, is very strong; he can digest any quantity. You may drown him in the very ocean of it, as you have been doing, and he will not any way be the worse for it. A true mother never forgets the child and vice versa. Such is the eternal link between Ram and His devotee. Ram is ever in the hearts of you all and Ramdas and Ram are one.

The way of the Bhakta is to enjoy the infinite love and bliss of Ram, by humbling himself to insignificance. O Ram, this is your game! Whatever you are, great or small, Ramdas in one with you. ...

18—3—'29.

Ramdas

U. S. R. — Bombay.

(84)

Beloved Ram,

... Really, what inexhaustible springs of love mother and yourself have in your hearts! In this, you are shaming God Himself who prides that He is infinite love. The secret is, God is greater than Himself, and you are all He. Another fun with God is, that He is His own devotees. They are ever getting themselves hopelessly confused in their identity with, and separation from, one another. At last He winks at you and with one eye

closed tells you, "Behold I am I." Tricky Ram — ain't He? ...

— — '29.

Ramdas

P. N. R. — Puttur.

(85)

Beloved Ram,

...Bhakti is a wonderful thing. By its aid the devotee brings God out from the depths of his heart and makes the hidden Beloved reveal Himself in all His glory. At the supreme altar, the blessed votary dedicates his all. Thereafter all his talk, all his action, is concerned with His service. For, the Divine Vision has elevated and purified his entire existence, filling it with ineffable bliss.

Lord has declared: "There is no gain in this world greater than the bliss of the Eternal", which having been obtained, a man attains perfect freedom and happiness. Thenceforth there is nothing left for him to aspire to and struggle for; he has arrived at that haven of rest, where all his desires have reached their highest satisfaction and fulfilment.

Immortal happiness is the sweet fruit of our union with the supreme Lord of our being and of all life. He is for ever seated in our hearts.

Our Beloved is love and joy itself. What sacrifice is too great to realise Him! When we know through faith, devotion and love, that He is dwelling within us, we touch the secret spring that opens the flood-gates of immortal joy, which, then, inundates our whole being, merging us in His infinity. This is

the sublime consummation of all life. ...

— — '29.

Ramdas

E. S. — Limbdi.

(86)

Beloved Mother,

May Sri Ram bless you all! Enclosed is a letter enquiring about Sri Shanti Vijayji.

Ramdas has replied to the Editor giving a brief description of the Mahatma and of the impression he left on Ramdas. It is indeed extreme joy to think and write about him. Ramdas hears from him occasionally. He is so full of love and kindness! For more details about him, Ramdas has referred the Editor to you.

There is no more potent solvent than divine love to dissolve all diversity and raise us to the one supreme consciousness of God.

Blessed we are, when this dazzling love enlightens our soul, and guides and inspires all our activities!

Knowledge grants us nothing new; it reveals to us what we already possess — our immortal nature; but love infuses into the movements of our life, beauty, purity, splendour and joy. It is by love that we conquer our lower nature and then conquer the world. Love declares boldly, "The whole world is mine." Love is a blissful wave, on the calm bosom of the Infinite. To own this love is to realise the Infinite. Glory be to Love — the light of the Almighty Master who dwells within us!

Love and Namaskars to yourself, Rajaram and all there.

Please also convey to Shanti Vijayji Ramdas' Dandavats.

Ever your child,

26—3—'29.

Ramdas

B. P. — Jhansi.

(87)

Beloved Ram,

May Sri Ram bless you all.

To dedicate ourselves and all our actions to God is the only way of release from the toils of Samsara. Samsara is of the mind. Let us recognise the truth that is behind all activity either of the intellect, mind or body — *there* is the immortal witness, unaffected by the play of the surface activity of Prakriti — and that immortal witness is our true Self. Let all actions be done in the knowledge of this truth.

Sin is nothing but ignorance. True knowledge destroys both. ...

26—3—'29.

Ramdas

P. S. R. —Ernakulam.

(88)

Beloved Ram,

...What a tender and loving heart you possess! It is evident from your pathetic references to S's illness. Ours is to submit to the dispensations of God, whose will alone is supreme in all matters. 'He works for good', is a truth which is true in

all situations, at all times and in all cases.' Let us not lose sight of this central basis of our faith in God, a God, who is all love and kindness.

External renunciation is not necessary for the attainment of liberation or Moksha. God within us is the doer, the sole master of all our activities, whatever the sphere of life He has chosen to place us in. Ours is to discover Him within us. This can be done if we dedicate all our actions to Him and, destroying our ego-sense, find our supreme union with Him. Surrender does not denote change in the external mode of life but a right attitude towards it. What we want is freedom from doubt-obsession which vitiates our pure vision, and colouring things, feelings and actions, brings them under the category of the dual throng of good and evil, joy and grief, and virtue and sin. Action in itself is neither virtuous nor sinful. The error lies in attributing it to our false individuality, when really it emanates from, and therefore belongs to, the Eternal. So, no action in which we are engaged, need be discarded. Ours is to consecrate and surrender it up to Him who is the master of all action. Here the argument in favour of external *tyag*, falls to the ground. Sri Krishna, in the Gita has declared, as his last word upon the question:—

“The relinquisher pervaded by purity, intelligent, and with doubt cut away, hateth not unpleasurable action, nor is attached to the pleasurable.”

“Nor indeed can embodied beings completely relinquish action; verily he who relinquisheth the fruit of action, is said to be a relinquisher.”

The examples of Buddha, Chaitanya and Vivekananda are not for all to follow. They are rare cases in which God made them renounce also the external ties of particular local environ-

ment, so that they might serve all mankind. When God wants us to undertake such a glorious mission, by all means, let us not resist the current when it comes to sweep away our narrow limitations; but to attain Moksha for oneself, wilful breaking off from them is not at all necessary; nor is it desirable, as it is likely to prove disastrous.

Krishna, Janaka and Ramakrishna in their lives have shown that even for the work of Lokasangraha, the usual duties of life that fall to our lot need not be abandoned. ...

22-4-'29.

Ramdas

E. S. — Limbdi.

(89)

Beloved Mother,

May Sri Ram bless you all! After your long silence (of course, as willed by Him) Ramdas got your letter which bathed the child anew in the pure stream of your love.

Birth and death are only passing phases of this unreal Lila of the Lord. We are all ever one with Him. Like Him, we are immortal. The only truth is He and He alone. How boldly our sages declare, "Birth, pain, sorrow, decay and death are not for me. I am the deathless, pure, changeless, invisible, formless, all-blissful, eternal Spirit."

Indeed, in His world play, the blessed Lord assumes various forms, and doffs them at will. Shakespeare truly says, "The world is a stage and we are actors thereon; we have our entrances and exists."

Tomorrow is Ram-navami day. Sri Ram wills to celebrate this day in the Ashram. May His name be for ever and ever glorified!

Life is sweet when it is spent in the service of saints. Rajaram is a Mahatma, a pure, noble and grand soul. You are blessed, O mother, in having the privilege of serving him. You know he and you are one, as all, all are one. As for Ramdas, you have given the child a permanent seat in your heart and he dwells therein always.

Mother Rukmabai gives her love to you. Love and Namaskars. ...

Ever your child,

16-4-'29.

Ramdas

U. S. R. — Bombay.

(90)

Beloved Ram,

...Mother's anxiety to hear from her child is natural enough; but why does she forget the truth that the child is ever dwelling in her heart? The only way to explain it is, "It is all Her play."

Sri Ram wills to celebrate Ram-navami day to-morrow in the Ashram. All Rams in Kasaragod are enthusiastic about it, mothers especially. Sri Ram is ever fond of creating and destroying His creations, just as a child at play. He has made Ramdas tear into pieces the sheets of partly-written spiritual novel. His will be done! ...

17-4-'29.

Ramdas

R. — Jhansi.

(91)

Beloved Ram,

... Let us surrender ourselves once for all to the Almighty, the all-loving Being, who is the Eternal Cause of creation, protection, and destruction of the universe. Truly, selfishness is the root of all evil. You see it magnified in others, when really you have it yourself in full. Yours is to dedicate yourself, in thought, word and deed, to the supreme Lord of the worlds who is seated in your heart. Seek not to transform the world, before you have wrought the needed change in yourself. When you are purified, and the light of God shines in your heart, automatically the world stands transformed before your exalted vision. "We have right to action, but not to the fruits thereof." Serve God in humanity to the utmost power God has granted you, in a Nishkama spirit, and be friendly and loving towards all. ...

1-5-'29.

Ramdas

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M. P. — Jhansi.

(92)

Beloved Ram,

... Saint Tukaram of Maharashtra says: "Blessed is the Samsari who keeps the holy Ramnam on his tongue always; for, living in the world, he is a Jivanmukta." Truly, by remembering Him we ever dwell in Him — we act, move and have our being in Him. In eternal oneness, Ram and His devotee enjoy staunch fellowship. They disport themselves in a veritable ocean of Prem and Anand — sometimes losing themselves in each other and at other times playing with each other a game

of love and joy. Oh! what a wonderful manifestation of God this universe is! Ram is all. You are all He. Ramdas and He are one. ...

5—5—'29.

Ramdas

M. K. S. — Wadhwan.

(93)

Beloved Ram,

...Dependence upon external objects, even upon a human form of God, whom you look upon as your Guru, is no longer desirable or necessary for you, when you know that the Absolute Truth, the Supreme Reality, the eternal, all-blissful Being is within yourself. All forms are perishable. Any particular form may help us to realise the formless Truth within us; and only so far, is it of importance. We ought to rise above all forms and names. Let us give up all doubts once for all by realising that all our activities, mental, vocal and physical are actuated by the Divine Shakti, no matter what She makes us do. Let us, by this unqualified surrender, know that we are immortal, unchanging, formless, unaffected, ever-free, all-pervading, blissful Spirit — the Purusha.

The way of the Bhakta is, "O God, Thou art the doer; all forms are Thine; everything is Thine." Thus he realises that he is the Purusha, the unaffected Eternal Witness. The way of the Jnani is, "All activity belongs to Prakriti or Shakti, I am Purusha, the dispassionate witness."

In both ways, we dissociate ourselves from the trammels of movement, change and work, the qualities of name and form, and fix ourselves in the immutable Swarup of ours. Guru only shows the path. ours to walk it and reach the goal.

Your actions are neither virtuous nor sinful. They are merely movements of the Divine Shakti. We give them the dual names and suffer through ignorance. Let us know that all actions, irrespective of any denomination, are pure and divine, because the Divine alone is at work in the entire universe. Our bodies are merely vehicles through which Shakti works to fulfil Her purpose. She works in all fields, and in all manner of ways. It is She who works in the saint as well as in the sinner. Saint and sinner are merely names. Ignorance makes us see the difference between the two. You are the ever pure, ever free, immortal Spirit. You were never contaminated; you were never in bondage. Your body, mind and intellect work in their own centres propelled by Shakti, and you are the witness. Give up struggle, worry and fretting, and rest in the bosom of the Infinite Peace which is within you and which pervades the entire universe. You have nothing to attain. You are already that which you strive to attain. Knowledge is the only remedy to drive away the hallucination of the mind. Be cheerful, fearless and free, by destroying, to the very roots, the very notion of the Dwandwas. You are Gunatita, you are Dwandwatita, you are Sat-Chit-Anand. ...

Bhajan and Kirtan are going on in the Ashram morning and evening, occasionally throughout the day and night. The best way to raise the mind above itself is to sing, or listen to, the songs glorifying God. ...

9-5-'29.

Ramdas

J. B. — Srinagar.

(94)

Beloved Ram,

...God's position is most unenviable; for, His disgruntled

devotees are ever busy finding fault with Him. First they secure Him with the bonds of their love and then read Him lectures about His lapses. Poor God has, indeed, a hard time of it. There is only one way of escape for Him and that is to put on immediately the mask of a devotee Himself and throw all the blame on God who is behind the mask — the invisible and un-graspable Being. So please understand that Ramdas is only a child and servant of God who dwells in him. It is He who makes Ramdas do everything. He cannot answer for the Master who resides in you also, to whom you can directly refer. Janakīnath, you are He. What a funny game you are playing! Surdas, you, and all, are He, the embodiment of infinite love. ...

15-5-'29.

Ramdas

C. G. M. — Bombay.

(95)

Beloved Ram,

... Your questions are eminently pertinent and Sri Ram bids Ramdas to reply them as follows:—

(1) We can get the Darshan of God in any form we idealise, either as Shiva, Krishna or Rama; but it must be understood that the conception of these forms is only an aid to concentration, so that we might ultimately transcend all names and forms to realise the all-pervading, immutable, limitless, and eternal Absolute. The universe of name and form is a passing panorama in that absolute Existence. Realisation consists in knowing our oneness with the Truth. This realisation is Moksha, i.e., liberation — liberation from ignorance and the attainment of immortal joy and peace.

(2) As regards Sannyasa, let us consider what Sri Krishna says in the Gita on this subject. He speaks of two paths that lead to Him. One is Karma-sannyasa and the other Karma-yoga, Karma-sannyasa is renunciation of all worldly activity and environment, in order that one may engage oneself exclusively in special Sadhanas for realising God.

Karma-yoga is renunciation of the fruits of our actions. Worldly activity and environment need not be abandoned, and the Karmas one performs in the situation in which one is placed are offered up to the Divine, realising oneself only as an instrument in divine hands. The first step is to dedicate the fruits of actions to the Lord, next the actions themselves, and lastly a total and complete surrender of oneself — action, fruit, individuality and all.

Of the two paths, Sri Krishna points out, Karma-yoga is the better path. In both cases the object is to free the mind from its desires and attachments. So the answer to your question resolves itself into this. It is not *necessary* to have recourse to Karma-sannyasa for spiritual progress.

(3) From the standpoint of the Absolute, there is no 'birth and rebirth'. All that appears as name and form is only a manifestation, changing and unreal, of God. The one Eternal Truth — colourless and changeless — is the only Reality; all else is false. But from the relative standpoint, there is rebirth; the ignorance-ridden Jiva is necessarily whirling through the cycle of births and deaths, until he attains the knowledge of his absolute nature.

The truth is, God only is, both as manifest and unmanifest. All movement and activity, all forms and names in the universe, belong to God's Will or Shakti. The notion, "I am the doer", is utterly false. It is the all-pervading Divine Power alone that

is responsible for all that is going on in us, through us, and in the entire universe. By following up this easy path of self-surrender we realise that we are the Absolute Truth. But before we have achieved this knowledge, we believe, through ignorance, that we have a separate existence as individuals, apart from God, and that we are the doers. So long as this ignorance persists we have to perform Sadhanas for the attainment of the knowledge of the Truth. Here Purushartha comes into play. Purushartha ceases on the dawn of knowledge — a knowledge which makes us realise that God is all in all. ...

21—5—'29.

Ramdas

B. G. — Konch.

(96)

Beloved Ram,

...Sages have found out the way to keep up God-remembrance, and that is, to have frequent recourse to the society of saints. There is no greater Sadhana than Satsang. Don't be disheartened. Trust Him who gave you being. He is within you. The only way to realise Him is to give up all anxiety about everything. He is the sole doer. He is in all. He is all. Trust Him and surrender to Him. ...

29—5—'29.

Ramdas

B. M. — Mohol.

(97)

Beloved Ram,

...Indeed Sri Ram's name is simply sublime! Let our

prayer to the Lord be, "Grant Thy remembrance at all times." Samarth Ramdas says: "Great pains were taken to preserve this body; but at last death carried it away." Let us give up all anxiety about the perishable body, and make the mind ever dwell on Him. "Let the body live or fall, my faith in Thee is firm, O God." Such let our faith be in Him. Ramdas returns your loving embrace and conveys his love to you all!

Give up anxiety and trust God.

29—5—'29.

Ramdas

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P. S. S. R. — Calcutta.

(98)

Beloved Ram,

...Ramdas read with immense delight your loving letter as also of mother V.

Sri Ram is a consummate actor. Let us not forget this. He dwells in our heart and makes us play as He wills. Ours is not to question why, but to play the part as He wills. Let Him deal with us as He likes. He is at once the player and the witness of His play. He is all in all. He is all.

Ours is to submit to His wish and witness dispassionately His game with regard to ourselves and others. To watch His doings is a real joy. He sets us dancing to His will most wonderfully. He causes Himself to dance. Duality and diversity belong to His world-drama. He is ever the 'one', there is no other existence than He. All, all is He alone. ...

30—5—'29.

Ramdas

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J. B. — Srinagar.

(99)

Beloved Ram,

...Your postcards come to Ramdas like shots, shots of concentrated Prem; and since you send them with unerring aim they strike, and strike hard. Your four lines mean volumes. Ramdas can clearly see you in front of him, your high turban, the composed features, your lowered eyelids, the *chandan tilak*, your softly-compressed lips signifying resignation, the head bent towards the right shoulder, your cloak of dark yellow, the hands resting listlessly on your lap. Oh! what a vivid picture! Really Ramdas sees more clearly than he can describe. Then Ramdas hears you talk in your own peculiar sing-song way: "Swamiji come to me, come to me — Tatwamasi — Tatwamasi." What a wonderful manifestation of Ram is Janakinath? Every atom of him is vibrating with love. He breathes love, talks love, acts love, lives, moves and has his being in love. Still he wants Ramdas to go to him. Shakespeare says:

"To paint the lily, to burnish refined gold, to smooth the velvet, to add another hue unto the rainbow and to seek the eye of heaven by taper light, is ridiculous excess."

What a funny game you are playing, O Ram! Everybody and everything is yourself. You pretend to be searching for yourself; underneath the mask of duality you are laughing at yourself, at your own cleverness, at your own manifestation, in which you play in wonderfully diverse ways! All, all, is yourself, O Lord of Lords! ...

7-6-'29.

Ramdas

G. A. K. — Bombay.

(100)

Beloved Ram,

... Your letters pour on Ramdas quite a shower of pure love; still you pretend that you do not possess any love and take Ramdas to task for not sending you Prem. Wonderful Ram you are! Don't you know that Ramdas is ever seated in your heart? How can he escape, when you have so securely captured him and imprisoned him in your heart? Verily, he ever dwells in you. Ramdas, Gopal and Ram are all one. Ramdas entirely belongs to you and you entirely belong to Ramdas, because you are ever in him and he is ever in you. Nay, he and you are one. ...

13—6—'29.

Ramdas

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M. K. S. — Wadhwan.

(101)

Beloved Ram,

... Indeed there is no means greater than Satsang to keep awake the divine consciousness within us. Satsang we get, in consequence of the purification of the mind. The mind is purified by constant repetition of Ram-mantram. Be bold, be cheerful, always. God — the absolute existence, consciousness and bliss — is in you. You are His form. To realise this, be ever conscious that you are under His guidance and control. Give up all anxiety. You are in His hands. He is the Divine Mother and you are Her child. You are the form of Her form, being of Her being, soul of Her soul, life of Her life. Oh! She is all in all — She is all. You are all in all — you are all. You and She are one. ... All thoughts ultimately merge themselves

into the one supreme Existence, the sole Reality, losing name, form and denomination. ...

—6—'29.

Ramdas

B. M. — Mohol.

(102).

Beloved Ram,

...Your loving letter was received in time, Give up worry about your ailment; permit Sri Ram to get you right; have unshakable faith in Him and the divine Mantram. The Almighty Doctor who cures not only the ills of the body but also of the mind is ever dwelling in your heart. Depend on Him and surrender to Him. May Sri Ram bless you! ...

1—7—'29.

Ramdas

E. S. — Mount Abu.

(103).

Beloved Mother,

...Indeed, the body is but an instrument. The Divine Power, moving within, utilizes and manipulates it, urged on by the will of the supreme, immortal, indwelling spirit of God. He is at once the Power, and the static, immutable, eternal Brahman. So it is emphatically declared, God is all in all. Let us leave it to Him, the one sole Lord of all existences, to use the instrument, i. e., our body, as He wills. When we become conscious that He works it, then we realise that we are free. Freedom is not a state to be attained but to be realised.

We are ever the immortal Spirit pervading the universe. All forms and names, the result of movement and power, are the Spirit's manifestation. When changes occur in the manifestation, the eternal Atman within remains unaffected. The alterations that take place in the body are only on the surface. This is the mystery to be understood and realised, which, when so realised, brings us the ecstasy and eternal bliss of liberation here and hereafter. Therefore, let us know that we are the deathless, changeless Atman, Sat-Chit-Anand, whose expression the universe is. The clouds appear and disappear in the sky but the sky remains untouched, the same always. Similarly bodies appear, and bodies disappear, while the immortal Atman, which we are, remains ever the same and the same. So please give up all anxiety about the body. It is in the hands of the Lord. If He wills to continue using it for His service, He is bound to make it sound again. One thing is certain, when He has prepared an instrument, until He has got out of it all the service it is capable of giving, He does not permit its breaking up. Ramdas believes the time for the dissolution of your body is not yet come. Cheer up, mother, cheer up! ...

1-7-'29.

Ramdas

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S. V. H. — Bombay.

(104)

Beloved Ram,

May Sri Ram bless you all! Your letter full of love gave Ramdas great delight. In all matters Sri Ram's will is supreme — ours is to submit to it. He knows what is good for us. He does, therefore, everything for the best.

We can get strength and courage to battle against the *shadripus* by constant and ceaseless repetition of the all-powerful and holy Ram-mantram. Cling to it as to a plank in the mid-ocean when you are struggling in it to save yourself from drowning. Ramdas is in you and with you always. ...

— '29.

Ramdas

M. K. S. — Wadhwan.

(105)

Beloved Ram,

...If friends and relations are actuated to selfish action that causes pain to us, we have to forgive them, so far as we are concerned, and remain silent. Here, silence and forgiveness is the most effective way of bringing about the desirable change in them. This strength and patience we get by dwelling ever on our real Swarup, Sat-Chit-Anand, through constant remembrance. If the selfish action concerns others, we have to try to persuade them to right action by appeal and prayer, and mild argument when these fail. The last resort is "danda" or physical punishment as stated in the Gita. In all cases our work should be a Yajna to God. God works through the Bhakta to remove Abhiman from the world and to establish unity and peace through love and compassion.

If, on the other hand, a greater soul among them is impelled to action by pure and unselfish motives, causing pain to us, we ought to be grateful to him and follow in his footsteps and learn by his experience that the true way of life is to do all work in a spirit of Karma-yoga, as an offering to the Divine.

Devote some time every day to reading Bhagavad-gita, and

evenings to singing Bñajan with your wife — glorifying God. Constantly repeat Ram-mantram and bring into your mind the Sloka, "Brahmanandam, Paramasukhadam Kevalam," etc.

Ramdas is always with you and everywhere. ...

— — '29

Ramdas

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J. V. — Mahoba.

(106)

Beloved Ram,

...The Leader of leaders, the Guru of gurus, is ever seated in the hearts of us all. Ours is to seek Him who is all. External touches and teachings of saints are useful in so far as they draw our vision inward to the eternal truth of our being. "Seek within and know thyself." This is the command of the Rishis. All external forms are perishable. Let us go beyond name and form and realise that we are the immutable, invisible, all-pervading, eternal Atman, and then look upon the universe as His manifestation, finally realising that Prakriti and Purusha are both He and also that He is beyond Purusha and Prakriti. ...

— — '29

Ramdas

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G. R. J. — Uplai.

(107)

Beloved Ram,

...Your loving letter gave Ramdas' great joy as usual. The truth is, that *billi-ka-bacha* is ever dwelling in the heart

of *billi*. Though they appear to be separate, they are one. So you are ever dwelling in Ramdas. No amount of forgetfulness can deny this truth. You and Ramdas are eternally one. Prem has once for all united us into one; space cannot separate us.

Sudama was Gariba and Ranka; but the Lord of the universe Himself served him with infinite love. There you see that the Bhakta is greater than the Lord. So Ramdas is only your servant. He is serving you in all, because you are all. You are Sri Ram Himself. ...

24-7-'29

Ramdas

T. P. — Jhansi.

(108)

Beloved Ram,

...Sri Ram is pervading everywhere and is ever seated in the hearts of us all. If you wish to see Ramdas you can behold him in any travelling Sadhu who comes to your place. In his society enjoy the blissful presence of Sri Ram and ultimately realise Him within yourself. Sri Ram has no command yet for Ramdas to leave the Ashram. Love and Namaskars to yourself. ...

Repeat Sri Ram-mantra always.

2-8-'29

Ramdas

J. B. — Srinagar.

(109)

Beloved Ram,

...If Ramdas' silence gives you surprise, your short, telling notes offer Ramdas no less surprise. The Lord who is seated in your heart has long, long ago, answered your call. Still He exclaims:— "Lo, O Beloved, I am here within yourself. Why grope for Me outside in the darkness? Your heart is eternally illuminated by Me. All the worlds that you see without are within yourself. External attractions and repulsions are false. I am at once the weakest and the strongest — the smallest and the greatest. I am in the heart of Vidura as well as in that of Duryodhana. You and I are one. Know this and be forever content, peaceful and blissful."

Little P. has turned naughty, eh! He has a right to be so, as much as you have, to be a bungler, and Ramdas, both at once.

A. B. has become *bada-sab*, A. S. That is as it should be; he deserves it.

Whatever God does with us, He is always kind — love itself.

Ramdas is ever with you — don't miss him. Who are you? You are Ramdas' own. ...

22—8—'29

Ramdas

who is yourself.

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Sri Swami Vichitranandji Maharaj, — Mahoba.

(110)

Beloved Maharaj,

Dandavats at your holy feet. It is with infinite joy that

Ramdas read your note full of love and kindness. Ramdas is a humble servant and child of all Sadhus, who are the embodiments of Sri Ram. Ramdas is ever seated in the hearts of you all, and you are all seated ever in his heart — you and he are all one — the whole universe is He — all, all is He. By your will, i.e., divine will, Ramdas is staying in this Ashram, under your gracious protection. By your command from within alone he can leave it. His, i.e. your, will be done!

Dandavats at the holy feet of all saints.

2—8—'29

Ramdas

R. C. G. — Lahore.

(111)

Beloved Ram,

...The book that we have to thoroughly read and understand is our own hearts. To help us in such reading we have to frequently, nay, daily go through the grandest work, the Bhagavad Gita.

Make this book your life's companion, and it will never fail you. Be a devotee, be a Karma-yogi, as set forth in the Gita. ...

18—8—'29.

Ramdas

J. B. — Srinagar.

(112)

Beloved Ram,

...Your letters pour in like a shower. This is good. But

a bungler Ram, has changed into a grumbler Ram. Give up grumbling. Depend upon the Lord in all matters. Don't lose your faith in the grand truth that He does everything for your good. In this vanishing show of life, failures and losses are nothing. Take your stand upon the Truth which is eternal and immutable. "Earth-born cares are wrong." Cheer up. Face all things and events bravely. "Be a hero in the strife." ...

21-8-'30

Ramdas

M. P. — Jhansi.

(113)

Beloved Ram,

...Resort to solitude is essential for meditation. So you may go to Oorchha, when you feel the urge in you strong enough. Leave the affairs of the world entirely in the hands of God. No good worrying over them. Be sure every fall has a rise. But be always straight, honest and true. To suffer for the sake of Truth is the purpose of life. Fear not — have implicit faith in God. Give up all external form of worship. Adore the Truth in your own heart. ...

— —'30.

Ramdas

V. N. B. — Jhansi.

(114)

Beloved Ram,

...You have discovered that the aim of life is to attain Self-realisation. The way is self-surrender. Don't worry about

your health, etc. Constantly remember God as eternal love, bliss and peace, and as seated in your heart. To control the mind, repeat at all times the Ram-mantram given at the top of this postcard. Pray to Him for Darshan only, and for nothing else. Age is no bar to His Darshan. Have faith, and love Him with all your heart. Don't be afraid. He is always with you. ...

31-8-30.

Ramdas

P. S. R. — Ernakulam.

(115)

Beloved Ram,

...Go within for rescue. Ramdas is not merely an external form. He is the powerful Truth that dwells within you. External aid for spiritual growth is secondary. Truth has to be realised by internal struggle and effort which alone can grant you strength and purity. Don't despair. Greater the fight more triumphant the victory.

Give up doubt and hesitation. Be conscious that the Shakti in you is ever ready to help; put yourself in Her hands and you will then be able to offer a concentrated front to the resisting forces of ignorance in the mind. Give up all preconceived notions and superstitions. Have Truth alone as your goal, and attain perfect freedom and bliss.

Constantly repeat the divine Name, for control of mind.

16-9-'30.

Ramdas

V. N. B. — Jhansi.

(116)

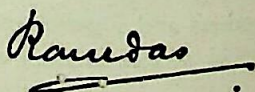
Beloved Ram,

... Afflictions and worries have their uses; Let them go to disillusion the mind by lifting it out of the unrealities of life. As in the churning of curds butter comes out, so in the tribulations of life the essence of Truth becomes revealed. Truth is immortal bliss; it is attained by universal vision and love. Our sense of separation from this Truth is due to the ego, which has to be surrendered up in order to get the true vision. Struggle and effort are necessary for our growth towards this Truth. The process is more internal than external. Let not the worries of outer things disturb our steady gaze at the eternal goal; let them help to feed the flame. Seek the power and glory of Truth within you. Be always in tune with Truth in your thought and life — this is Satsang.

Blame not Karma or any individual. In the light of past experience, get ahead. Let the present absorb the past and determine the future. In the life of Truth or God, time has no value; because eternity is a continuous flow in the ever present.

Don't mind if you are not in a position to set yourself to a system of discipline. Only do this much for control of mind — repeat the Mantram, "Om Sri Ram Jai Ram Jai Jai Ram", whenever you are free from other work.

16-9-'30.



E. S. — Limbdi.

(117)

Beloved Mother,

... Life is a thing of beauty when it becomes the expression

of Divine Love. Divine Love is born of universal vision. Action is pure joy; in other words, love overflowing is transmuted into the ecstasy of action.

Power of the Spirit is the true life; both are everlasting and universal. One is the manifestation of the other. They are one, though spoken of as two. So all life and form are but spiritual. Whatever is, is the expression of Truth, is Truth itself.

Ramdas has been here for over a month. ... Ramdas would feel so happy to read your new books. Kindly send them. ...

16—9—'30.

Ramdas

Your child for ever.

P. S. S. R. — Calcutta.

(118)

Beloved Ram,

... Life's goal is, indeed, to realise God, i. e., immortality and bliss.

Now, God is within us. We are not separate individuals; we are universal life and truth. The nearer we approach this life and truth, the more free and happy we become; absolute identification with it — the life, the truth — means perfection of our existence.

Guru is only he who points out to us the way to this Truth, which is awaiting revealment within us. The moment we reach it, our life is set free, and we attain eternal happiness.

... In our march towards the goal, every experience of our life — pleasant or unpleasant — has to be utilised to the fullest,

in the task of refiding the veil of Maya that clouds our vision. ... Worship and adoration of the externals may help us; but they hinder us as well, if we cling to them. Earnest seekers after Truth outgrow them; and they have to, if they want to discover Truth within themselves. Discovery within alone can bring us real freedom and joy.

True vision consists in beholding Divinity in all; because all beings and things are manifestations of the Divine. Let us not divide up the vision and see Divinity only in some and not in others. ...

— — '30

Ramdas

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U. S. R. — Bombay.

(119)

Beloved Ram,

... Ramdas also got the Khaddar shawl, woven out of the yarn spun by mother. It is a precious token of mother's pure love. Language is too poor to express the sacredness of the gift, the greatness of the giver and the blessedness of the weaver. Glory be to the mother. ...

27-9-'30.

Ramdas

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E. S. — Limbdi.

(120)

Beloved Mother,

May God bless you all! Received your kind present of books.

"Sri Krishna and Bhagavad Gita" — Ramdas had seen through this volume before. It faithfully mirrors the original, sublime teachings of the Gita.

"Shiva" is a learned exposition of the Shaiva form of worship. For Ramdas also, the phallic emblem signifies the absolute conquest of lust.

"The Flame of God" is indeed a splendid work. It is full of flashes of illumination. It depicts, in a language terse and telling, the struggles of a soul to attain its goal through external aids alone — while at last it finds peace in Self-realisation, i.e., in the discovery of Truth in and as itself. Verily, like the musk-deer, the aspirant seeks at first the Truth of his being outside, while not only is it within him but he is the Truth himself. External aids such as Gurus and teachers do help; but they merely point out the way, the way to go within. Everyone has to make the necessary effort himself to gain the inward vision, to behold the Truth. The path is one of self-discipline and self-control. Experience is the guide. Hanging on to an external form, be it that of a Guru or an image or a book, can but lead the aspirant deeper into the morass of ignorance. God, Truth, call It by any name, is within you — nay, you are It. Tat-tvam-asi — that thou art — is the *maha vakya* to be realised.

Divine love is impersonal. So it is difficult to put it into practice until we know the Truth which is impersonal, i.e., until we rise to that consciousness in which all thought, form and individuality are transcended. Truth is pure existence, consciousness and bliss. It is at once universal and eternal. Hence to realise it is to attain liberation and joy — Moksha and Ananda.

There is such a freshness, frankness, beauty of expression about the book "The Flame of God"!

Love to yourself, etc. ...

3-10-'30.

Ramdas

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U. S. R. — Bombay.

(121)

Beloved Ram,

...Society of saints is indeed a most exhilarating tonic. It directly plunges you into the ocean of bliss. In their company the sense of individuality melts away, just as butter in the presence of fire. And pure joy is the outcome. They teach us to draw our vision inward and behold the source of eternal joy — the Atman — within us. ...

12-10-'30

Ramdas

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T. P. — Jhansi.

(122)

Beloved Ram,

...Received your postcard full of love. With full faith in God, do all things, taking complete refuge in Him. Give up worry. Be cheerful. Cheerfulness is the best antidote for all ills of life. While saints are watching over you, why should there be any fear for you?

It is really very kind of Swami R. to have given you Darshan at home when you were ill. Hearts of saints are always soft; they are easily touched by the suffering of others. It is well you gave up smoking. Stick firmly to the resolution. Ramdas has written to you before this; but Ram's will — you did not

get the letter; never mind; His will is supreme.

Ramdas is at present busy writing a new book "In the Vision of God", a sequel to "In Quest of God." Some writings of Ramdas will also appear in a journal "The Message", published in Gorakhpur, U.P. It is an English monthly; subscription is only one rupee per annum. If you like you may subscribe to the journal. ...

17-10-'30

Ramdas

N. M. H. — Bombay.

(123)

Beloved Ram,

...An expert alone can recognise and set the true value on a diamond. So you and S. R. have discovered the greatness of Mother Krishna Bai. She is unique in her purity, peace and blessedness. What words can describe the glory of her simplicity, innocence and child-like nature! She is love incarnate. She is a supreme example showing to what lofty heights of divinity human nature can reach. She has touched and transcended the summit. Ramdas is proud in calling himself her child. She is the Divine Mother of the universe. You are all blessed in having her in your midst. ...

18-10-'30.

Ramdas

P. A. R. — Kasaragod.

(124)

Beloved Ram,

Ramdas is bid by Ram to make his position clear to you.

Ramdas' mission in life, as set by God, is to preach the greatness of God's name, because by its help man can put down lust, greed and wrath, which have their root in pride, by the eradication of which alone he attains perfect freedom and eternal happiness. Constant remembrance of God dissolves the ego-sense, thus enabling you to surrender yourself to God. On the other hand, forgetfulness creates the ego-sense, which makes you say with pride, "I did this" — "I did that." Frail man — what can he do, when the whole world is moved by one supreme, universal power?

Ramdas' love is impersonal. So he has no likes or dislikes, no partiality or prejudice. He is never angry. But he puts up a stiff fight against the demon of ignorance and pride that rules over the heart of man. He has no sorrow but for the ignorant. Ramdas depended upon the Lord and depends upon Him always. He does things because God makes him do them. To arrogate to himself what He inspires him to do is the reason of man's fall into bondage and misery. Ramdas has nothing to do with the world's opinion one way or the other. He is united eternally to his Lord.

Ramdas does not want anything from the hands of man. It is the Lord of Love, who pervades everywhere and is in his heart, that is feeding him and taking care of him. Ramdas has asked for things and received them from the apparent man; but for Ramdas the man was God when he offered them with love. Since God is his guide, he is unerring in his actions. He has nothing to retract, nothing to repent. He is sure God is in him and everywhere about him, and He alone actuates His child to action to fulfil His great purpose, i.e., to show to the world the path of immortality. Immortality can be reached only by sinking all differences such as high and low, rich

and poor, saintly and sinful, wise and ignorant. People may take the path or leave it. Ramdas has no desire for, fame, name, wealth or other earthly pleasures. He does not want veneration or worship from anybody. He allowed people to worship him believing that by such worship they would ultimately come to adore the Truth within their own hearts — only if they turn their vision inward and behold the Truth within themselves, they will have fulfilled the purpose of life.

The disillusionment that has come to you is for good. You will now at least try to see the Truth in your own heart — throwing overboard a so-called Guru, to whom you were hanging on, in ignorance.

Ramdas has been incessantly dinning into the ears of those who looked upon Ramdas as their God, Guru, etc., not to be fooled by appearance but seek Him in their own heart. You too might have heard of it several times from Ramdas' lips. Now is the time to realise that He is within you.

So God does everything for the best.

Love to you all!

— — '30

Ramdas

P. S. Kindly remember that Ramdas does not belong to any creed, caste, colour, family, race or nation. He does not recognise the man-made distinctions and boundaries. The whole world is his family and all questions relate to that family. His actions are therefore done from the stand-point of the world as a whole, inspired by the world-spirit. So he has no secrets. The false sense of superiority, prestige and honour, giving rise to arrogance, insolence and pride, is the cause of untold

mischievous. It has destroyed the peace and purity of life, for the life freed from it alone attains an equal vision and enjoys impersonal, eternal bliss. When a man is afraid of public obloquy it is clear that he expects praise from the world. The motive of life and action is evident. Such a life is fraught with fear and grief. The man of true vision acts without regard to the praise or blame of the world, because he finds joy in the action itself. His action is spontaneous and therefore it springs from pure love. This man earns real peace and bliss.

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F. M. C. — Abu Road.

(125)

Beloved Ram,

...Devotion to God means devotion to the Truth dwelling within your heart. External worship may help you in realising Him, but it may also hinder you if you cling to it as the end of life. True vision is universal, because Truth is universal. Real freedom and joy are born of this vision. Surrender of your ego is the way. Surrender takes you beyond the Gunas and brings you face to face with Reality.

Ramdas also remembers the happy day he spent in your house. Truly you are all forms of God who is infinite love — children of immortal bliss. When Hanuman was asked by Sri Ramchandra as to who he was, Hanuman replied, "Personally I am your servant — impersonally I am yourself." So be the devotee of God, knowing that you and He are not different. ...

— — '30

Ramdas

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J. B. — Srinagar.

(126)

Beloved Ram,

∴ Your postcards — the twins — to hand. The first was simply a beauty. You are at your best in it. J., you are a master of expression.

The tumult in your heart appears to have reached its highest pitch. It is as it should be. After all you have made the discovery that you have been all along clutching at shadows and illusions, ignoring the internal Substance and Truth of your being. In matters spiritual, external aid is of minor importance. Your own sustained struggle alone can lead you to the destined goal. Hanging on to anybody, however great he may be, 'as a spiritual peg', can help you little. You have learnt this to your cost; but experience is essential. Human nature, constituted as it is, is ever seeking satisfaction and relief from outside objects and persons. When disillusion comes, it turns its vision inward. The light and glory of the Truth is within us. Certainly, you have no way but to fall back upon the old man, the Purana Purusha, who dwells in the hearts of all.

If you take the mere external form of Ram as your God, you are entirely mistaken in your idea of God. You seem to think that you could, by surrender to this form as such, attain peace and liberation. Neither such an entire surrender is possible nor desirable, for realising the object in view; whereas if you understand Ram as an universal spirit — who is the life of your life and being of your being — then your surrender means real freedom and joy.

So turn back your mind to Truth within. Do you believe anybody can make you free and happy? Think well, nobody can do that for you — this is the inevitable answer. You are the pure, ever-existent, free and blissful Truth. Realise this.

Give up praying and fawning before something outside yourself. The whole life is spent in these futile cries and appeals. Feel the presence of the Lord within yourself and surrender your all to Him. Take it that you and the world are the personal expressions of that impersonal Being, who is infinite and universal.

It is well that you trample down on Ram — an ideal, purely personal — as an individual to whom you have been clinging in ignorance, so that you might respect and revere Him as the truth and life of your being and of all existence.

Don't treat what Ramdas says as "philosophical crochets." Have an open mind; try to understand.

The best doctor of the diseased is the patient himself. Think — you must agree. ...

— — '30

Ramdas

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J. R. K. — Sholapur.

(127)

Beloved Ram,

...Gita holds Karma-yoga as better than Karma-sannyas. In Karma-sannyas a man is satisfied only with his own liberation, whereas in Karma-yoga, he through his own liberation, seeks to liberate others. The Karma-yogi is he who has surrendered himself to God, so that God may use him as an instrument for Lokasangraha.

In the name of God, you can work wonders. But always be utterly selfless, i.e., free from any selfish aim. Don't have any desire for name, fame, wealth or any worldly pleasure. Let your sole purpose be to create devotion in the hearts of others; because,

real peace and happiness can exist only in those hearts in which there are devotion, humility and love. In such service to the world, you get true joy born of the eternal. Have no ill-will or hatred towards anybody. Be a fighter against ignorance and pride — the cause of misery in the world. Give all credit for your work to God and His name. You are only an instrument in His hands. This is the gist of Karma-yoga. ...

— — '30

Ramdas

R. A. K. — Bombay.

(128)

Beloved Ram,

... Ramdas is writing this letter from the fullest understanding of Truth.

Mother Krishna Bai is a great soul. She has got the vision of God. As the space very near and below a lamp is very dark, so people in her immediate vicinity cannot recognise her. She is of the same rank as Mira, Sakhu, Jani and Mukta. The Divine Vision does not admit of the bonds of worldly duties and obligations; so there is nothing strange in her not tying herself down to the tending of her children.

Her activity will be of the same nature as of the great saints. Her love for God in all has freed her from local attachments. Blessed is she! Blessed are you all, in whose family such a great soul is born! ...

— — '30

Ramdas

F. M. C. — Abu Poad.

(129)

Beloved Ram,

...Your long letter is pure ecstasy expressed on paper. You are simply wild with joy. Blessed are you! Your house is the home of Bhakti. The Lord says: "I am not in the heart of the Yogi, or with the ascetic who has renounced everything of the world, but I dance with delight where songs of my praise are sung with love and devotion." Surely He dwells in the heart of His devotee. All in your house are Mandirs in which the Lord resides.

The nature of Bhakti is this — you constantly remember the Lord by repetition of His name and surrender all your actions to Him. ...

— — '30

Ramdas

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P. P. — Bombay.

(130)

Beloved Ram,

...Ramdas received your most loving letter inviting him to your place. But Ramdas has again to inform you that he has no command from Ram to leave the Ashram. Your sisters are the manifestations of the Divine Mother for Ramdas; so he would have not the least objection to eating at their hands. Ramdas' vision is universal. He beholds God in all — freely mixes and eats with all.

Ram is keeping him busy writing a third book called "In the Vision of God." Nearly two thirds of the book is over.

Further, he is at present observing two vows — fast, i.e., milk diet only, and silence. He is receiving invitations from many directions, but he cannot move because He does not will it.

It is very kind of you to have sent an M. O. Ramdas has to decline acceptance. The best Guruseva is to repeat the Guru-mantra without cessation. ...

— — '30

Ramdas

G. B. — Bombay.

(131)

Beloved Ram,

... Bhakti is the path to God-realisation. Without an intense longing for God, how can you reach Him? This intense longing is Bhakti. The signs of Bhakti are, constant remembrance of God and surrender of all actions to Him.

Purity of mind and heart is essential. All Sadhanas have this for their end. Knowledge must illumine the mind and love should fill the heart — knowledge of unity or oneness of all life, and love and adoration for that Truth, which is the One in all.

... As your devotion, i.e., hunger for God dwelling in your heart and in all creatures and things, increases, Vasanas will become weak — until at last they will be utterly destroyed when you will dwell in the divine consciousness always.

... If you are serious about God-realisation, early rising is absolutely necessary. Between 4 and 6 in the morning is considered Brahmya Muhurta. You may go to bed early. But the morning hours should be utilised without fail for God-remembrance. You may take any posture in sitting which is conve-

nient to you, but keep your backbone and neck erect. Laziness and slavish submission to the morning sleep must be overcome.

...Yes, God-realised men are completely free from lust, wrath and greed. They are always enjoying the bliss of the Eternal — there is no room for these passions. You may write to Ramdas as many times as you like with regard to your progress in your Sadhana, and the difficulties therein, if any. Please note, Name is Brahman Himself. Repeat the Mantram audibly and fix your attention on the sound produced by the repetition and you will easily attain concentration.

— —'30

Ramdas

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J. B. — Srinagar.

(132)

Beloved Ram,

...While inditing your last, you must have been quite lively and in a perfectly jovial mood.

Right ho! — that is the way to suck the sweet juice of life. There is no bitterness in it; it is through and through nectar itself.

Ramji, Ramdas is past the stage of apologising. You may know this now, once for all. He plays and says things like a child — naughty or docile — whatever name you might give him. In his play he creates as well as destroys — which mean the same to him.

A. B. is too gullible. His philosophic mind seems to be playing tricks with him. Ramdas' future plans — well, Ram knows — that is all.

Ramdas can conceive of your mad dance. Dance, dance, dance, until you lose your little self, as you call it, in the eternal ecstasy.

You may call Ramdas greater than Bhagawan and yourself lesser than a Bhakta. The difference is only in name, for God is one — the Truth is one. Throw off the mask. You are welcome to command, fret and boil; but you are you, the One.

S's Namaskars are not a poor substitute for the anticipated feast. God bless him! So, his wife has taken up teaching work. Bravo, mother!

So much for your rollicking letter. Regarding Rame and Chandrashekar (Why mention the wife first and then her husband? — you will ask: Reply; note 'Sitaram') they can themselves prick your bubbles aimed at them.

A bit of news for your precious ears. For the last three weeks, Ramdas has been living only on milk diet. You will say, 'stale news', for you are aware of Ramdas' idiosyncrasy in this respect. But there is one thing more. Ramdas is as dumb as a stuffed fish. He simply blinks in the faces of the visitors, smiles and is silent as an Egyptian mummy. Milk and silence, to continue until further orders. ...

— — '30

Ramdas

U. S. R. — Bombay.

(133)

Beloved Ram,

... Perused with no small delight your letter with the beautiful handwritten borders of Ram-mantram and Omkar. Indeed

the letter appears in a gala dress, diffusing love and joy. Real beauty in art lies in its intimate relation to the Divine. In fact everything is stale and insipid, when the God-idea is absent from it. To spiritualise life means to divinise the whole world. To see the Divine at work and in manifestation in all beings and things is to realise the supreme charm and glory of existence. The entire face of nature then presents to the vision a beautiful and lovable picture, teeming with blissful activity. Mother Krishna Bai is here now, spending almost all her time in the Ashram. She attends on Ramdas with great tenderness and love. Ramdas has passed through a fast on milk diet for over 25 days, and from day before yesterday a new phase has come up, i.e., he has changed to mere water diet. He has no idea as to how long this has to continue. Ram's will be done! He is ever cheerful. Krishna Bai sings in her charming tune the Ram-mantra and Ramdas plays on the ektar. Silence also continues. The people of Kasaragod seem to have been frightened at the water fast. There is nothing to fear. God does everything for the best.

Krishna Bai says Ramdas' letter must be taken as also hers. Wonderful unity in duality — isn't it? ...

— — '30

Ramdas

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K., M. and M. — Bombay.

(134)

Beloved Ram,

...Ramdas read with joy your joint letter. Activity is life. True life is activity performed in a spirit of Nishkama. No action is bad so long as we do it from a purely impersonal standpoint. Idleness is the bane of life that embitters it and

vitiates the pure spring of joy and peace within us. Struggle, strife and effort directed towards right ends elevate and ennoble our existence.

M., there is neither Brahma-ghotala nor Maya-ghotala — it is God everywhere. Love Him in all — serve Him in all. Let this be your religion. ...

— — '30

Ramdas

P. S. S. A. — Ernakulam.

(135)

Beloved Ram,

...You may depend upon it, when the heart's longing for liberation has become intense, the day of its fruition is not distant.

...Now, regarding Ramdas' fast. He may offer an ostensible reason or a plausible explanation for it, but such a reason or explanation would fail to throw any light on the question. He can simply say, it was God's will. Ramdas fully knows that He does everything for the best. He sees that Ramdas is kept fit for His task and he takes it that any change that occurs in his diet is for this purpose. All the same, an external cause seems to provoke such an eccentric course. This time the fast was, no doubt, carried to an extreme — approaching the final dissolution of the body. Ramdas felt that his humble mission in life was about to be over. But God would not have it so. His will be done! ...

— — '30

Ramdas

U. S. R. — Bombay.

(136)

Beloved Ram,

...Your sweet and fragrant letters always intoxicate Ramdas with joy. Ramdas' fast is making history. It started in a simple way — gathered strength and then exploded like a bomb, sending so many off their feet and heads. It proved after all a dummy bomb — the harmless fumes have disappeared. Except giving a goodly fright, it did nobody either good or harm. To run the metaphor to death and a decent burial, the bomb came from Ram, and after doing its innocent work returned to Him, not as it came but clothed in the garment of nothingness. "In the Vision of God" is marching on at a rapid speed. It has so far covered over 900 pages. It appears the complete story will take up altogether 1100 pages. When condensed into print the book may have 300 to 400 pages.

Krishna Bai spends half day, from midday to six in the evening, in the Ashram; night in the office room of C.; from day-break till noon, in visiting the houses of devotees in the town. She is spreading the light and glory of Divine Love wherever she goes. All success to her and her mission!

Ramdas is busy digging and planting *tulsi*. Krishna Bai and Gunda join him in the happy labour.

Chandrashekhar and Rame visit the Ashram every evening. We are all children at play — children of the same Divine Parent that dwells in the hearts of us all.

Ramdas' writing work is done partly in the night and partly in the morning. Ram has kept him busy, doing nothing. ...

— — '30

Ramdas

J. — Rawalpindi.

(137)

Beloved Ram,

... Your letter is a pure and magnificent confession of your faith in Ram. You are one of those rare souls who, by devotion, have mingled their life with the Divine Existence. Blessed are you! You have understood that Ramdas is not merely an external form, but the Eternal Truth that dwells in your own heart. May He always guide you!

With full trust in God, in His Name, and for His sake, go on with your work of agriculture.

Mother, Ramabai and Chandrashekhar return their love and Namaskars to you. Mother Krishna Bai is also with us now — a glorious soul. ...

— — '30

Ramdas

U. S. R. — Bombay.

(138)

Beloved Ram,

... You are making your letters more charming than ever by their blissful contents and by the artistic garland of Ram-mantram as border.

It is quite the other way. Sometimes the lisping talk of the child proves unintelligible to the mother. But when she gets used to it — she understands him. So when you become inured to Ramdas' incoherent babble, you will know what he intends to convey by it.

What shall Ramdas write? To expatiate upon Prem to you

and mother is to carry coals to Newcastle. You are like two fountains ever flowing with Divine Love. You are like a pair of *tulsi* plants growing together, mingling their perfume and spreading it all around. From yesterday Mother Krishna Bai is staying also in the nights in the Ashram. Her childlike and selfless nature is simply wonderful! She continues her visits to the town — in accord with her mission to heal and uplift. ...

— — '30

Ramdas

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U. S. R. — Bombay.

(139)

Beloved Ram,

...Your sweet letters inebriate Ramdas beyond the power of expression. What to write? — How to write? — are problems for him. The magnificence of love is, indeed, inexpressible.

The devotee is like the river which having joined the ocean and become one with it, is still finding joy in playfully running towards it. The devotee having realised his identity with his God, yet remains His child and sports with Him as with his mother and enjoys untold bliss. Such is the glorious career of the Bhakta. ...

— — '30

Ramdas

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P. P. — Bombay.

(140)

Beloved Ram,

...It is simply a delight to read your kind and loving letter. Ramdas has accepted your further kindness, the remittance, for the service of Ram.

Truly, to be the child of God is a supreme privilege which entitles us to His infinite and universal love. Love is our real being, in which the sense of diversity is entirely absent. When the human is transmuted into the divine by the touch of love, it sublimates the ego and its pairs of opposites, yielding a vision of the immortal Peace and Bliss.

Ramdas is writing to U.S.R. of Bombay, a pure and selfless devotee of Ram, the publisher of the Ashram books, to see you in the matter of your kind offer of help for the publication of the third book under preparation. You will be so happy to come in touch with him. He too is a great admirer of Sri Dada Maharaj. He will solve your difficulty in regard to the photo you need.

As regards Ramdas' future movements, as matters stand, there is little chance of his leaving the Ashram. Ram's will be done!

You may send over the book, "Premamrit", you make a mention of in your letter. ...

— — '30

Ramdas

J. B. — Srinagar.

(141)

Beloved Ram,

Your piquant note is a delicious morsel. Though small it

is so sweet!

It is evident, you are foaming at the mouth over an imagined wrong done to your punctilious self by Ramdas and others.

You know, foam is same as froth in substance and importance — for they are lacking in both. Still it has drowned the thought of even acknowledging Ramdas' last letter to you.

You may fret and fume as much as you like. But the stars do not fall; they gaze on you with a fixed stare of defiance. Submit to Lord's will in all matters. That is the way.

It appears nowadays the post boxes are bereft of bottoms. Some letters dropped into them disappear into the region of nothingness. Ram would not be a wonderful magician, if He did not have this manner of trick as well in His Lila.

A second postcard will be shot at the "Message." If it hits, the blessed paper will make haste to run up to you. Your generous dole of thanks is accepted by "you and yours."

That is all for the present — the ever present. ...

— — '30

Ramdas

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M. K. S. — Wadhwan.

(142)

Beloved Ram,

... Truth awaits to be realised within 'yourself. Don't seek Truth outside you — either in a person, place or a book. If you do, you are only "fleeing the substance in pursuit of the shadow." The whole universe is filled with the presence of God and so you are eternally one with Him. Give up the illusion that you are separate from Him. You, as an individual, are un-

real — it is ever He, in all. God and Truth are one.

Don't look, any more, for satisfaction to the society of Ramdas. He has done his part so far as you are concerned. He has awakened in your heart the consciousness of the truth that the God you long to attain is ever dwelling within you. He has taught you the way to Him, namely, constant remembrance — concentration — meditation and ultimately complete self-surrender. Draw your vision inward and behold the glory of God and attain perfect liberation and bliss.

Identify Ramdas, in your thoughts, with the impersonal Spirit and Being that pervades all space. Don't jump from one illusion into another, thinking that you cannot be happy unless you see Ramdas as merely one form. Being formless, he is all forms. See him in all, and as all. Convey this message to all those who hunger to behold Ramdas as an individual; let them take him as a Cosmic Truth with whom they are eternally united.

There is little chance of Ramdas' leaving the Ashram in future which is the same as the present, because it is always the ever present. ...

— — '30

Ramdas

N. D. — Ahmedabad.

(143)

Beloved Ram, •

... Desire to see God in your own heart. Make your desire so intense that it merges you in Him and enables you to rise above the body-idea. Your longing to see anybody, however great he may be, outside you, cannot satisfy the craving of your soul which aims at absolute freedom and bliss. So draw your

vision inward and behold the glorious Truth in yourself. Take the Name as Brahman Himself and, using it as a ladder, ascend to the summit, the supreme Godhead with whom you are eternally one.

True, Ramdas and Ram are one; still he plays at being His child. He is His own child and father. Ram moves and moves not. As both, He is ever with you. Your heart is Anandashram wherein Ram or Ramdas ever dwells — seek for His Darshan there. Faith in this Truth is the way and the means. ...

— — '30

Ramdas

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M. L. R. — Bombay.

(144)

Beloved Ram,

...It is with delight Ramdas read your letters full of love. It is well that you are on your work again, M.

Why again and again desire to see Ramdas? If you take him as merely an individual form outside you, it is not worth while to see him, as such a desire is fraught with fear of loss and pain of separation. On the other hand, if you understand Ramdas as the supreme Truth that pervades the entire universe and ever dwells in your heart, then your desire has no meaning. Have Ramdas in your thoughts as the impersonal, immutable and deathless Cosmic Spirit and give up attachment to external forms. Directly you do this, you will attain liberation and immortal joy and peace within yourself. Don't substitute a golden chain for an iron one. Both are causes of bondage.

Ramdas' programme is to hammer into the minds of those who crave to see Ramdas, the fact that the Truth they seek is dwelling in their own hearts. ...

— — '30

Ramdas

J. B. — Srinagar.

(145)

Beloved Ram,

...Your remarkably witty letter is a delight to read. What a consummate actor you are! You are out to fool everybody who happens to come into contact with you. Your pose of despair is a playful disguise. Ramdas can clearly see Ram through His mask, however cleverly disguised. The bubble is blown up — confess — you are He.

Yesterday Ramdas had a letter from Z. He is quite alive and kicking — to awaken sluggish souls to God.

R. and C. intend to storm you with a letter.

— — '31

Ramdas

P. P. — Bombay.

(146)

Beloved Ram,

...To repeat God's name is to remember Him; and remembrance means consciousness of His presence within and everywhere about us. He is ever pure and glorious. He is the only Truth. You are ever united with Him — nay, in essence

you and He are not different. Humility is a great virtue that helps to dissolve the ego.

When Hanuman was dispirited and thought it was not in his power to take the leap to Lanka, a comrade awakened him to the sense of his prowess, which he had forgotten; and he could accomplish the apparently impossible task. So the immortal bliss and peace which is within us becomes revealed, when our heart is illumined by the light of knowledge. Saints help us to attain this. They constantly drip into our ears what we really are. You are not a despicable worm, sinful and wretched. The Lord of the worlds has His throne in your heart — you are not only in tune with Him eternally but you are His very expression and form.

The object of prayer is to intensify our desire to attain God. When the longing has reached the necessary pitch, realisation comes. Repetition of His holy name gives strength and concentration to prayer. The bowman hits the mark when his mind is perfectly concentrated on his act — when the thought of the mark alone rules the mind.

Regarding your request, the voice within Ramdas bids him not to leave the Ashram and he has to obey the voice. ...

— —'31

Ramdas

U. S. R. — Bombay.

(147)

Beloved Ram,

... It is simply a joy to read your letter bubbling with Prem.

Why do you hesitate still to recognise the truth that the divine child of love and bliss is ever residing in your own heart? Why do you play at being entirely cut off, and being different, from him? Dada Maharaj and Ramdas are not merely forms that are outside you; they represent for you the very spirit and truth of your being. Rise to the supreme height of your glorious and immortal existence in which all are one.

Bhakta and Deva are all right in play, but forget not that they are eternally one. ...

— —'31

Ramdas

U. S. R. — Bombay.

(148)

Beloved Ram,

...Besides the work of writing, you have now given Ramdas also the no less pleasant task of eating and distributing *tilgul*, grapes and sugar-candy that you have sent him. In fact he eats love and distributes love, as Gopis dealt in Govinda while selling curds. ...

— —'31

Ramdas

R. M. — Uple-Dumala.

(149)

Beloved Friends,

...May the Lord of the universe ever shower on you all His blessings. Your letter filled with infinite love gave Ramdas inexpressible joy. The *tilgul* you sent seems to be

globules of crystallised Prem. They are the pearls of concentrated Anand, the objectified expression of the immortal Truth itself. To see them is to see you all; to eat them is to taste your love and to distribute them is to spread the light of your hearts — their perfume is of the eternal. All glory to the *tilgul* and their senders!

The Almighty Ram is seated in the hearts of you all. He is Sat-Chit-Anand. He is the God of gods, Supreme Guru, the enlightener of the worlds, the abode of immortal peace and bliss. You are all His manifestations. The Bhakta is He, the Bhagawan is He; because there is none but He. He pervades all the worlds. He is the worlds themselves. All, all, is He.

The expert alone can discover the qualities of a diamond; so you at Uple have comprehended the greatness of J. P. He is a Mahatma worthy of your worship and adoration. Your people are really blessed in having him so long with you, and so near you. His life is meant for Lokasangraha; he is a pure instrument in God's hands; why, he is God Himself, as you all are.

By God's will, Ramdas has renounced the Ashram at Kasaragod, and is now here. A new Ashram is being built on a hill, at a distance of five miles from the Kanhangad Railway Station. Ramdas is not given the least desire to move away again on a wandering life. Sri Ram's will be done! Believe firmly that Ramdas, who is not different from Ram, has made his permanent abode in the hearts of you all. Feel his presence always with you, and in you, by a continuous remembrance. ...

— —'31

Ramdas

P. S. R. — Ernakulam.

(150)

Beloved Ram,

... It is an absolute truth that everything happens by God's will. True, His will works neither for good nor evil — because, in the absolute Truth and its workings, the Dwandwas do not exist. Truth is pure, colourless and glorious. When we say, God does everything for the best, the goodness we speak of is the absolute goodness. When we say God is love, we mean that He is absolute or impersonal love. God and His ways cannot, therefore, be judged by mere intellectual standards.

The circumstances brought about by God in Kasaragod, which resulted in Ramdas' leaving the place, are indeed God's own doing. It is clear that Ramdas' work lay elsewhere. It is immaterial as to what means God employs to carry out His purpose. The distinction of honourable and dishonourable ways exists for him who is caught up in the toils of ignorance. For the liberated, laudation and ignominy are alike; he has the vision of Truth which is pure bliss and peace. ...

— —'31

Ramdas

M. P. — Jhansi.

(151)

Beloved Ram, . . .

... With supreme joy Ramdas read your loving letter. Trust God in all matters and cling to His name; it is most powerful. He is all love; so He does everything for the best. Truly, He has freed you, so that He can have you all for Himself. God's devotees are always poor in wealth but rich in love

and devotion for Him; and such alone are really happy. . .

Ramdas is kept busy by Ram with the new Ashram work and with the writing of the new book. . .

— —'31

Ramdas

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J. R. K. — Sholapur.

(152)

Beloved Ram,

...Your letter filled with love was read by all here with great joy.

The new Ashram work is progressing rapidly. The Ashram is being erected on the top of a hillock surrounded by extensive and charming views. At the back of it is a tall hill, having on it many caves, of which two are of large size. The scenery presented to the eyes from these caves is most enchanting. It is expected, by God's will, the Ashram will be ready for occupation by the end of April, when the opening ceremony is intended to be celebrated in a proper manner. The Ashram is going to be a glorious centre wherefrom the greatness of God's name will ring out and spread in all directions. It will be the abode of purity, love, peace and bliss. All Sadhakas and devotees will have a free resort to this consecrated spot; and the basis of activity in it will be universal love and service.

For the opening day of the Ashram, a fortnight earlier, printed letters of invitation will be sent to all devotees in all parts of India. Ramdas would request you to come here at least ten days before the opening day, so that we can have a consultation as to how best to celebrate the occasion and for

how many days. Of course, there will be Kirtan and Prava-chans on the occasion. The date of the opening, when fixed, will be intimated to you in due course. May God bless you in your undertaking to utilize your Phalgun holidays in God's service.

Contributions for the Ashram construction are coming in from various parts of India. It is God's work and He sees to its being successfully carried out. ...

— —'31

Ramdas

J. R. K. — Sholapur.

(153)

Beloved Ram,

...The efforts you and other devotees of Uple-Dumala are making for collecting contributions towards the Ashram construction fund are simply admirable. The printed announcement is beautifully worded. Ramdas will have the names of the contributors in your lists entered in the book of donors opened for the purpose. It is clear that the flow of donations has come from the infinite fountain of Love itself. All glory to that Love which is God Himself!

The Ashram construction work is proceeding at a rapid pace. The walls and arches of the main building are being erected and the foundation of the kitchen and storeroom is laid. The best materials available are utilized in the construction. The well digging is nearing completion. There is enthusiasm on the part of everybody here in the building of the Ashram.

When your letter came, so many devotees crowded eagerly

to listen to its contents. They went into ecstasies as the loving words of your letter were read out. Their desire to have you here on the occasion of the opening function of the Ashram is intense. They anticipate with great joy the coming of a number of Maharashtra devotees at the time. Ramdas also joins them in requesting you all to attend the function.

The programme that you make for the celebration will be adhered to. Since the invitations have to be sent out at least 15 days before the celebration, it may not be possible to furnish the devotees with the programme beforehand. The invitation cards will be printed only in the form you have supplied.

As you suggested, the date of opening will be fixed to take place on the 15th May. ...

— —'31

Ramdas

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M. K. S. — Wadhwan.

(154)

Beloved Ram,

... The Ashram construction work is progressing. Ramdas is kept busy about it and with the writing of the new book.

The secret of God-realisation is to maintain perfect poise of peace, in the midst of intense activity, and in such activity to enjoy bliss. Shakti is universal love and bliss. Shiva is absolute peace. This ineffable and supreme state of peace and bliss is attained by surrendering all your actions to Shakti and identifying yourself with Shiva. Rise above the notions of good and evil, sin and virtue, which are merely false Dharmas of the mind, and dedicate all your actions to the Divine Master of your being and of world existence. ... The Lord is the doer of all

things. ... Your actions, whatever they be, belong to Shakti. You perform Sadhana because He wills so; when you don't, it is His will again that has determined it. ... Your separate individuality does not exist in the absolute existence of God; and in the field of action you are merely an instrument in the hands of Shakti. So you are utterly He and His.

It is really very kind of the friends over there to have contributed to the Ashram construction fund. It is the Lord Himself in those forms who has sent the assistance. ...

The opening of the new Ashram will be on the 15th May, for which invitations will be sent to friends and devotees all over India. This is the occasion when you, with mother S. and others, can make it convenient to come over here for a few days. The sight of the Ashram is simply charming. This place is only 15 miles to the south of Kasaragod. ...

— —'31

Ramadas

R. N. A. — Manipuri.

(155)

Beloved Ram,

... The true standard of life is to act in the freedom of the spirit.

Every action has its reaction. The liberated soul is unaffected by reaction, since he acts from the spontaneous outflow of divine energy in him, leaving, on his pure spirit, no trace or impress of its after effect. Under the conditions which your questions hold forth, a liberated man may or may not act. It is absolutely of no consequence to him, if he takes either of the two ways.

But the man who is ruled by the ego-ridden mind, by whatever standard he acts — a standard merely dictated by the mind — is caught in the toils of reaction, and suffers.

Ramdas has observed by lamp-light in the night, lizards on the walls snapping at wandering flies and insects. He saw once a fly caught in the jaws of a lizard. The fly was struggling to get free, while the lizard was swallowing it bit by bit. How did the situation strike Ramdas? Out of mere compassion and a sense of Ahimsa, if Ramdas had attempted and succeeded in freeing the fly from the jaws of the lizard, he would have been depriving the lizard of its grub, and if, on the other hand, he had not acted, he would have permitted the fly to be destroyed. To act either way, on this unstable rule of right and justice, can be no solution of the problem. In such circumstances, your action or non-action must be based upon a higher standard by following which you remain unaffected by the consequence.

Therefore the great way is to act as if you do not act, and conversely not to act as if you do act. This is possible only when you are liberated from all standards and rules set up by the mind, and do everything as proceeding from the realisation of the supreme Truth of your existence which is above all limitations, whose nature is eternal freedom, bliss and peace.

...All life is one — all movement is one divine Principle. Fixed in this Truth, be sure, fearless, blissful and active. Judge not action or inaction by any criterion, ethical or dogmatic. Live by the standard of the highest Truth which is your Self.

— —'31

Ramdas

J. B. — Srinagar. :

(156) :

Beloved Ram,

Where there is unbounded love, there is infinite bliss. You own the former, so you possess the latter. In the kingdom of the Atman there is neither forgetfulness nor separation. You and Ramdas are indissolubly one. If you call Ramdas crafty, you are also the same — if innocent, you are the same as well. It is like calling yourself names by looking into the mirror. You are right; Ramdas laughs and enjoys the fun of this world. Since you and he are one, Ramdas takes it, you are doing likewise.

You say you don't know what you write, i.e., you know that you don't know what you write. In that knowledge you are one with Ramdas; therefore it is, that it would seem to you that Ramdas himself writes your letters.

Fragments make up the universe — drops make up the ocean. You remember Ramdas quoting, "It is little to know ourselves to be great, it is great to know ourselves to be little." Littleness and greatness are hopelessly mixed. To use your expression, you don't know which is which. Surely love sees the mountain in the mite — the infinite in the finite. Your loving contribution does not admit of being counted because it is simply countless. Ramdas ever attracts, and it is yours to respond.

A. B. is a very sweet Ram. He has, like the river joining the ocean, mingled with Eternal Sweetness. Ramdas is writing to him also as you suggest.

So you and S. are together. It is like sugar mixed with milk, when two Sadhus meet — it is Domel.

R. and C. are in Kasaragod, 15 miles from here. Ramdas will write to them that you are all eagerness for letters from them. Let them see to it.

N. — lovely boy — convey to him Ramdas' hearty embraces. You embrace him thrice for Ramdas — for you know, you and Ramdas are one. Why, for that matter, the boy, you and Ramdas are all one. How wonderfully these combinations go!

The new Ashram work is progressing rapidly. The building may be ready, by God's will, by the middle of May. It is all His work — for He is all.

A bit of news for you. Ramdas is growing a beard; it is now about an inch long. He will have ere long sage looks and a flowing beard. A playful child is about to become a dreamy philosopher. Child is He — the philosopher is He. Wonderful are His ways — funny are His masks! ...

— —'31

Ramdas

A. B. — Srinagar.

(157)

Beloved Ram,

... Ramdas hears from J. B. that your youngest child has returned to God, and that you are much depressed on that account. God is the seat of absolute peace and bliss, and His kingdom is your heart. So that child which came out of your Self has gone back to your Self. So you are never a loser. In the sphere of the pure, eternal Spirit, you are ever one with the child. The sense of separation is ignorance, the outcome of which is sorrow. Give up ignorance and be in tune with the deathless Spirit of all existence, and destroy grief and doubt at their very root. Please ask your wife also to be free from

dejection by submitting to the will of Providence — which is the only way to freedom and peace. ...

— —'31

Ramdas

R. B. S. — Jhansi.

(158)

Beloved Ram,

... Since God has granted us this precious human birth we have no right to call ourselves unlucky. Let us constantly remember Him and take complete refuge in Him. He is our Lord, parent, guardian and all.

Regarding your marriage — seek guidance from within. Listen to His voice, and act. Don't do things simply because others ask you to do them. ...

— —'31

Ramdas

G. R. J. — Uplai.

(159)

Beloved Ram,

... Your letter full of love to hand. When the mother adores the child, she is always with the child. So when she placed you on a high pedestal and enjoyed the sight you presented, she was with you. Why, she was, and is ever, in you. The *navuli* is Sarvantaryamin, and is seated in your heart. The child cannot exist without Her. Their lives, though different, are one in spirit. When you call yourself a child, it is clear

that the mother is with you. ...

— '31

Ramdas

P. S. R. — Ernakulam.

(160)

Beloved Ram,

May Sri Ram bless you all. Your loving letter to hand. You have no doubt presented in your letter, in all their perspicuity, the problems that usually confront a man in the world. But you have given them the importance and magnitude that you have, because you forget entirely the basic truth — that we, as individuals, are merely instruments in this world-phenomena of life and activity. God is not merely a silent, actionless, invisible Truth. He is also the active and visible manifestation. He is truly a liberated man, who has identified himself with the inner, silent, motionless, all-pervading Spirit, and who is at the same time busy in the active life of the world which is but the Spirit's expression. So the way is the inner identification with God the absolute, and the outer surrender of all actions to God's Power or Will or Shakti. You have conceived of the problems you have set before Ramdas from the ego standpoint. You are almost taking it for granted that you as an individual are the actor, whereas in reality you are only an instrument of the Divinity dwelling in you and in the universe. Hence, for you, the question of Dwandwas and Gunas has arisen, producing a mental state of uncertainty, doubt and vacillation. The moment your surrender is complete and fixed, you work in the prosecution of the task for which God has appointed you, without prejudice or favour, doing all things, pleasant or unpleasant, as they are called, in a spirit of perfect Nishkama,

leaving on your pure Spirit no stain or impression as their reaction.

The external phenomena is a world-play, the Lila of the Lord, wherein His three Gunas work to make it a grand display of infinite diversity. Observe this game of the Gunas through the vision of the inner calmness of the pure, unaffected Atman, and act your part in the discharge of the work Prakriti or God's Power has enjoined on you, dispassionately performing all actions as an offering and sacrifice to Him who is the supreme Lord of your being. In your office career you may have to punish in one case and promote in another; do both things as an offering to the Lord, because every action you do belongs to the Lord, for by His power alone you move, work, talk and act in every manner. Give up the false notion that you are the doer, which is the cause of ignorance and therefore of doubt and misery.

The so-called desecration of the Kasaragod Ashram, involving the attempted assault on Ramdas, is also God's play. Why should you feel worried over it? Gunas are at work; look on it and remain unaffected. There is nothing to feel sorry for, or be surprised at, in this passing panorama of life. Again, you point out, in lurid colours, the condition of Gurudev and exhibit great disturbance over it. Gurudev is perfectly at peace with God. His body, an instrument subject to the play of Karmic laws, is undergoing change and is subjected to its present peculiar circumstances, as is the case with every one of us. He for one never suffers. He has passed that stage. He is a liberated soul. Sufferers are those who look upon his condition with anxiety, as they lack the true insight into the reality of things, obsessed as they are with Moha. Through calm reflection, the truth will dawn upon you that nobody in this world is happy or unhappy because of another. The greatest:

and real cruelty is this, that we are miserable through ignorance — a cruelty we inflict on ourselves. We, in our distorted sense of pride, think we can make others happy although our inability to do so is a matter of experience, patent to us every moment. So also are we incapable of making anybody unhappy. Man is happy or otherwise through his own making. We are merely instruments in the hands of another's Karma, if happiness or the reverse is caused to him through us. Identification with Karma, saying, "I am the doer," is the cause of bondage and recurring births. Live life, as the fulfilment of the purpose of Prakriti. Then you realise that it is merely a play.

You still seem to think that the external renunciation of your present action and its field, is the only way to remain unattached to the world and unaffected by Dwandwas. You are entirely wrong. This idea rules your mind, because your mind simply seeks a change and refuses to yield up the sense of actorship and to dedicate everything that you do, to God. Suppose you renounce the life of activity in which you are now engaged. What then? The ego-ridden mind would still involve you in some other kind of activity wherein you will again know no peace. Prakriti would not stand still; she is ever for work, work, work. Where is then the trouble? In the ego. Surrender it up to the indwelling, all-filling power of the Lord and be free from the *bondage* of Karma.

Realise the Nirguna aspect of Truth that pervades all the worlds; behold the sameness in all, on the basis of this knowledge; and act, work, move, nay, fight in the world according to the situations in which He has chosen to place you, converting your life totally from the human into the divine, doing all actions as His service and *pūja*. Why should you not think your office work as God's own work? Truly it is so. "This

is more easily said than done", you would say.

You may see nowadays what Ramdas is doing. He is busy throughout the day and part of the night. His time is occupied with the following:—

1. Transcribing the rough copy of the new book, "In the Vision of God", into a fair copy, at the rate of about 10 pages per day.
2. Replying everyday the many letters he receives, sometimes a dozen.
3. Keeping account of the moneys he receives and spends for the Ashram work.
4. Supervising the construction work of the Ashram, of course, with the precious help of G. R. who is in sole charge of it.
5. Having transactions with merchants for the materials needed for the Ashram. Receiving bills and paying, them.
6. Seeing that the workmen do their work properly, and, if they don't, instructing — even reprimanding — them.
7. Making plans and estimates.
8. Reading newspapers regularly, watching the political changes in India and the world happenings.
9. Selecting out extracts from the copies of letters and despatching them to C. for revision and final fair copy to be sent to the "Message."
10. Talking at length on various subjects in response to the questions put to him by people who come to him for the solution of their difficulties.

To all appearance, Ramdas seems to be merged in the affairs of the world like any ordinary man. Ramdas' concern and contact with the world is thus far more intimate than yours, but still he is free, because he knows that he is merely an instrument, and that God within him is the real doer and all his actions are His *seva* and *puja*, be it writing, reading,

talking, walking and working in any sphere, under any conditions, in any situation. If God wills, Ramdas' future life will more fully bear out the truth of what he is preaching — that you can do all actions to which you are called, without being affected by them — that external renunciation is not only not necessary but *is not the way*.

Feelings and emotions need not be, should not be, destroyed; transmute them into divine joy by purification, i.e., by freeing them from Moha.

Janaka's life was a reality. It is possible for everyone of us to live such a life.

Mother Krishna Bai is living with Ramdas and may continue to do so, for the same reason as your typist happens to be with you because his work is with you, to help you in the discharge of the task God has entrusted to you. So also is the case with Krishna Bai's stay with Ramdas. Her work is here as God wills it; she has submitted to Him and is therefore free and cheerful. If everyone submits to His will in his respective situation, he too can make himself really free and happy.

Love to yourself, etc.

3—4—'31

Ramdas

* * *

P. S. R. — Ernakulam.

(161)

Beloved Ram,

May the Lord shower His blessings on you all.

Far from being discourteous, yours is the most loving letter that Ramdas has ever received.

The ideal a man is struggling to attain lies beyond the workings of the mind. To reach the ideal means cessation of the mental activity that has thrown a mantle over the ideal and has sunk him into the depths of ignorance. Hence, when the ideal is presented to him, it is but natural that the mind which holds sway over him should set up a revolt; for, his submission to the ideal would be to sound its death-knell. The first thing the mind does in such a case is to cast a spell on him and create a doubt in regard to the very existence of such an ideal: secondly, even if it admits that the ideal does exist, it persuades him into the belief that it is not possible of attainment by him; or if possible, possible only when certain changes occur in his environment. While with many people it is the former position, with you it is the latter.

True, an ideal is not of any value if it could not be translated into practice. The ideal we speak of is one, by the attainment of which we become perfectly free and blissful. The question is whether this supreme state is possible in any and every condition and circumstance in which we are placed: whether the external impacts and surroundings are capable of limiting or marring this state of freedom and bliss. The fullness of human experience, that has transformed a man into the divine, has boldly declared its answer to the first part of the question as "certainly yes" and to the second part as "certainly not", because, it assures us that this state is independent of the external vicissitudes and conditions of life and is attained not by the rejection of life but by the transformation of it. The change is principally one affecting our inner vision towards the external life, a tuning of the two producing a spontaneity of action, like the perfume of a flower.

"Perfection is the goal." What do we mean by perfection? A clear conception of it is the first necessity, before we can hold it

up as our ideal. A free and liberated life filled with peace and joy in all its movements — unconditioned and unhampered by any circumstance — is, as Ramdas understands it, the goal of perfection. You have to admit that a householder, whom you describe as being pre-eminently unfitted for this liberation, is not in any way worse off than a so-called free, homeless wanderer who can do as he pleases, so long as both of them are caught up in the clutches of ignorance and desires. Surely you cannot believe that a particular mode and situation of external life could be the sole condition for the freedom and bliss a man is seeking, so long as his internal vision remains unchanged, so long as the divine light in him is obscured by the false sense of possession and individuality.

You speak of the resignation to God's will as permitting occasional touches of suffering. Here the term "Resignation to God's will" is misconstrued and misapplied. Where there is resignation to God's will there can be no grief or doubt. Self-surrender itself means true liberation. The antagonistic influences are not without us — they raise their hood from within. Resignation to God destroys them.

You are right in calling anything black when it is black, and saying that the clouds overcast the sky when they do; but there is a misplacement. You see the black and the clouds without, while they really are within, and of your own conceiving. Rise above this way of thinking, and then, for you, there is no blackness and no clouds — within or without.

Father does not suffer. Assuming as you do that he does, can you alleviate his pain by your sorrow on his suffering? And is it worthwhile to fret over what is inevitable? You are clearly obsessed by Moha, i.e., by a concern for, and attachment to, the perishable — the cause of your misery — wherefore to speak of resignation to God's will is a pure travesty.

Your drawing the line of demarcation between the bright and dark sides of life is based upon a wrong valuation of life. If by auto-suggestion or self-deception you can finally transcend suffering, by all means adopt that method and be free. The sorrow eating at the heart cannot maintain the mask of a bright face for long.

Your work is done under compulsion whereas Ramdas' is not so. This is your argument to show that there is a vast gulf between your life and that of Ramdas. Compulsion there is in both cases. Without compulsion Ramdas would not be working. He writes this letter through utter compulsion. He cannot avoid doing it. While you take the urge for action as either your own or as that of your employers, Ramdas knows it is God within and without that eggs him on to work. The difference is merely in the attitude towards life and action.

No work is without value — whether you are paid wages for it or not. Work becomes joy when you do it without regard for its results or fruit. Since, as you say, you are working in the office only for wages, you get the idea that you work by your own individual power — forgetting that the Divine Shakti within you is propelling you to action. Hence it is that you are dissatisfied with the work which does not yield you the joy which it ought. So long as you maintain this mentality, even if you are called upon to do the work which Ramdas is doing now, you would not be free from the reaction and bondage of work. The remedy lies in the eradication of the lower self or the ego-sense, no matter what action you put forth and what circumstances condition that action. If you surrender to the Divine Shakti in you, and offer up all your actions to Her, your work would be a spontaneous outflow, giving you the experience of pure joy.

Know that — reward or no reward — you work in the

office or the workshop, because God has appointed you for the task. Very often we are engaged in activities which bring us no tangible, direct profit or compensation; still we are in for them. The worker, who has realised that the Divine Power is reflected in all his actions, is not concerned with their fruit; and, the Divine Mother, to whom he has surrendered, looks after him. He is never made to feel any want, however poor he may be in the external possessions of life. "My devotee perisheth never." The wages you think that the officer pays you, are then realised to be coming from the Lord Himself for His service, service rendered to Him by the power He has granted you. Yours is not to determine the exact return for your work, but to be contented with what God allows you as your share in the outcome of your toil. You keep working all the time without an eye to the result thereof and through right concentration get absorbed in the work itself, and enjoy freedom and bliss.

Antagonistic forces lie within — they are at work in all alike — both in the householder and the wandering, homeless seeker of Truth. The solution does not lie in disappearing from the face of the earth into some external region where the visible universe is absent, in order to avoid the effects of those forces. A man is called upon to live in this world — in the situation that falls to his lot — transcending the limitations to which his ignorance has subjected him, so that he can be impervious to the onslaught of those forces, which would then be transmuted into the divine, by his looking upon all action as the work of Prakriti or Shakti and Her Gunas.

You may call yourself a Karma-yogi but that, only if you live and act in the freedom of the Spirit and not otherwise.

You have again cited the instance of Mother Krishna Bai. Ramdas put your question to her in your own words. Her

characteristic reply was simply — "I do not know why." This is real surrender. Her reply gives, exactly, the true significance of the resignation to God, and solves the problem of life and the world. For her, the cause and the effect are resolved into one in which she sees no distinction.

Before the attainment of the goal, life appears to be a perpetual struggle to every man, be he a householder or not.

We speak of God in glowing terms. We understand Him, not only as an Almighty Power, but also as the beneficent Parent and the Lord of our life and of the universe, and think that by His will alone all the world's activities are run and adjusted, actuated by His infinite love, compassion and mercy. There are times when we take certain happenings in life to be jarring, and therefore incompatible with His loving nature. Here our vision of the glorious ideal gets blurred, and our faith in Him — as infinite Love — is shaken. To say that He is our God, to admit that He is all love and confess that we have surrendered our whole being into His hands, and in the same breath find fault with His workings and see cruelty and evil about us, is to assume that He is not God but the very devil who wantonly inflicts pain and misery on us and others in the world. Resignation to such a monster can bring us no good.

You have struck the right note when you conclude your letter with the remark — experience is the true guide that alone could solve our problems. What Ramdas' experience has taught him he has placed before you. Verily, experience is the real Guru. Such a Guru has opened Ramdas' eyes to the Reality and has freed him from attachment to the vanishing forms around him, an attachment which is the cause of misery in the world. Even the repeated experience of the transient nature of

the objects to which a man is attached, does not strike off the veil of Maya that clouds his vision. For, ignorance is not an easy thing to conquer and dispel; it eclipses the bright vision he has had from time to time, dragging him down again and again. Hence *fulness* of experience alone rends and destroys once for all the veil of ignorance.

"I have firm faith however that God gives us various experiences for *good*. In that faith *I live*, surrendering my whole being into His hands to do with it as He wills." This is what you write. Still it is strange that you are affected adversely by what is going on in the world which is controlled by a God who does everything for good! That you have surrendered to Him appears then to be a mere self-deception or illusion!

Love to you and all there.

13-4-'31

Ramdas

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R. M. D. — Katrasgarh.

(162)

Beloved Ram,

...Married life is not a hindrance to God-realisation. On the other hand it is a help. You have not committed any mistake. Life has to be lived out, in all its aspects, before you can have the fulness of experience, which alone can guide you to Truth. Dedicate yourself, and all that you call your own, to God. The mere fact that a man is unmarried does not fit him for the realisation of God. What is required of us is a complete surrender to His will, which does not depend upon external conditions and circumstances of life — a total offering of our whole being to Him, through all situations and vicissi-

tudes of life. ...

19—4—'31

Ramdas

K. U. R. — Madras.

(163)

Beloved Ram,

...It is not strange that the mother has given up her body. Let us not forget that we are living in a world of vanishing forms. Ramdas does not feel her loss, because he has never lost her. She is eternally united with Ramdas. She is not the body but the immortal Spirit, deathless and changeless. The mortal form of every being is bound to perish. It is a folly to grieve over the dissolution of the body, which by its very nature must turn to dust and ashes one day. In the sphere of the pure, everlasting Spirit, we are all one; nothing can separate us. So the mother dwells for ever in Ramdas' heart, a heart not local and limited but unlimited and eternal.

She was, and still is, all loving and kind to Ramdas. But that her body should drop off is God's will, and we have to submit to it and be conscious of our eternal oneness with her in Spirit.

You may send over the handspun yarn spun by the mother. Ramdas would most joyfully accept her loving present. ...

— —'31

Ramdas

Beloved Ram,

May Sri Ram bless you all.

Ramdas read with great delight your loving letter in reply to his last one. With the views that you hold and the attitude that you assume towards life, it is but natural that you should still remain unconvinced of what Ramdas has been saying. An outspoken talk and a full discussion is a desideratum for dispelling doubt and arriving at Truth.

You admit it is "futile to grieve over the inevitable" and still you say "man is so intensely human that he cannot help grieving." From this it is clear that your grief is due to your feeling intensely that you are human. Ramdas does not want you to be human, he wants you to transmute yourself into the divine which you are, in reality.

To be affected by the sufferings of others, be they one's relations or not, is clearly due to one's obsession by Moha. For him who is a mere plaything in the hands of every passing passion and emotion — all in regard to the perishable and transient — surrender to God is certainly a self-deception and an illusion. Because, self-surrender denotes a state beyond the passions and the affections of the ignorant human nature.

M. G. has no doubt spoken of himself as a mere instrument in the hands of God, and at the same time on more than one occasion confessed that his surrender to God is not complete and that he has yet to get the full vision of Truth. His many fasts, he has explained, are occasioned by his keen desire to remain unaffected by the sufferings and the troubles he envisages in the world. He is never a hypocrite, and there is nothing wrong in your comparing yourself to M. G.

If the perfection which Ramdas is holding out is impracticable in the ordinary and daily life of man, such an ideal either does not exist, or if it does, it is not worthwhile struggling to attain it. You say from your experience that to reach this ideal in the life of a householder is impossible. By this, you assume that your experience, however imperfect, is the criterion for the disposal of a question of this vast importance, so summarily. Certainly we have to take the world as it is, because it is not in our power to change it as we like; ours is to live in it by effecting a change in our vision and in our attitude towards it. Again, Ramdas would have you know that no body externally is conspiring to keep you on the rack but your own unbridled and unconquered mind. A man may bring about any change in his external life and environments with a view to gain inner peace, but thousands who have been wandering on the face of the earth in search of a suitable environment to attain such peace have failed to do so — not because they have not been able to procure the ideal condition their minds have been set upon, but because no situation has ever secured them the peace and liberation they have longed for. This hard fact — this solid experience of thousands — does not seem to make any appeal to you at all. You see mischief always outside, and think the whole world is there to conspire against your attaining true peace and happiness.

Lives of great souls and saints of the past have always been misinterpreted to suit everyone's fancy and argument. So there is no need hanging on to them. God has given us the gift of understanding, through which alone we can discriminate between what should be and what should not. The mire of the world you speak of is of your own making. It is always the Divine at play everywhere.

It is perfectly true all the evil is in one's mind and not

in the world. If B is seen murdering C, it does not follow that A who witnesses the act, is identified with the murderer. Through ignorance he looks upon the act as a great evil and suffers as a consequence. On the other hand, if he looks upon it as a pure play of the Divine Power, he may remain unaffected by it. It does not follow that he would abstain from interference or that he would be bound to interfere whatever he may actually do, in either case, his attitude and action would be pure and spontaneous.

It is immaterial to Ramdas if any body attributes pride to him for writing to A. as he did. You argue that in accordance with what Ramdas himself says of the mind, the remark has sprung from a sense of pride. Ramdas can enlighten you on this point. He gave expression to that remark out of pure inspiration — with which mind has simply nothing to do, because mind was not there at all — only to counteract an opposing influence as a part of the world's play of opposing forces. He has harboured neither ill-will nor hatred towards the party who wielded the opposite force. On the other hand when the opposite force triumphed, Ramdas simply exulted over it, because he sees in both forces the same Divine Power at play. In victory or defeat, Ramdas would ever remain perfectly peaceful and blissful, because the sense of individual actorship, accompanied by anxiety, fear and hate, is entirely absent in him.

Regarding Mother Krishna Bai or anybody else, it is simply a presumption on our part to expect that he or she should prove to us his or her perfection, by going from here to live with her people. A person having attained perfection may live far away from his or her relations for carrying out the work God has set for him or her. If God wills that Mother Krishna Bai should return to her people, she should be certainly as cheerful and happy there, as here. Because, as Ramdas contends, no

external circumstances could condition the perfect state within.

A truth cannot be an untruth simply because a host of people happen to think that way.

Ramdas would have you bear the highest reverence and regard not towards Ramdas, but to the glorious Truth within you. Ramdas has passed the stage of misconstruing anybody's words, taking offence or feeling disrespect in any manner. ...

24-4-'31

Ramdas

C. G. M. — Una.

(165)

Beloved Ram,

...Your loving note gave Ramdas untold joy. The new Ashram celebration is over. It proved to be a unique and grand occasion, by the grace of God. Really Ramdas felt, that though physically absent, you were otherwise present, to participate in the feast of love which was being held here. Although, apparently, distance separates us, from the standpoint of absolute Truth we are all one. The power that brings about this supreme unity is divine love. The light that you seek is within yourself. In fact you are the very form of that light. ..

18-5-'31

Ramdas

J. — Rawalpindi.

(166)

Beloved Ram,

...Beloved Ram, don't be despondent. Believe, Lord is

- infinite love. He gives us difficulties that He may the more firmly tighten the bond of love that unites us to Him. Trust Him: depend on Him in all matters. Repeat Ram-mantram constantly, and by the power of the Name, all your fears and doubts and worries will be dispelled.

18—5—'31

Ramdas

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G. S. K. — Madras.

(167)

Beloved Rām,

...Love can express itself, though inadequately, through a tender thought and a tear. Ramdas can clearly see that the thought, which is your letter, is yours, and the tear is your noble father's. ...

— —'31

Ramdas

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P. S. R. — Bangalore.

(168)

Beloved Ram,

...How loving your letters are! Such love can only pour itself out from one source, i.e., the Divinity dwelling in the hearts of us all. Realise the Ashram is within yourself, and that infinite Anand is ever residing in it. Nay, your whole being is the very expression of the eternal splendour and joy. Prasad denotes the grace of the Lord. It is sent in order to remind you that the grace is ever upon you. It is perfectly true, when the lover meets his Beloved and communes with Him in the

chamber of his heart, the lover feels the thrills of indescribable ecstasy. ...

— '31

Ramadas

S. R. U. S. — Madras.

(169)

Beloved Ram,

...Really, to stand apart from the mind and watch its activities is a blissful exercise. When the dissociation becomes complete, in other words, identification with the watcher or the witness becomes perfect — that instant, the mind dissolves, and you attain Samadhi, i.e., absolute peace and bliss. ...

— '31.

Ramadas

U. S. R. — Bombay.

(170)

Beloved Ram,

...It is only too true that where there is Gokul there is Balakrishna, i.e., in the heart filled with *shuddha-bhava*, there is the Lord of Love, manifest. Metaphor apart, Ramnagar has indeed become a veritable Gokul and Lord Krishna is dancing in the hearts of all its inhabitants. The *prem-kallol* that took place during the ten days of the Ashram celebration is simply indescribable. An outsider who once visits the place is drawn to it again and again. It requires a C. and a R. to give you a vivid account of those blissful days. Mother Krishna Bai is a fitting mother of the Ashram, ever willing to serve those who

come to it. Nay, she is the Mother of the universe. All glory to her! ...

— —'31.

Ramdas

P. P. — Bombay.

(171)

Beloved Ram,

...Although the servant and the master are one, since God wills that Ramdas should play the part of the servant, he has to obey the commands of the Almighty Master. The work of the new Ashram, in other words, the purpose with which the Ashram is started, is being gradually carried out. The activities in the Ashram are adjusting themselves automatically, i.e., according to the inscrutable ways of Providence. It is perfectly true, whatever God does is for the best. There is at present going on in the Ashram a regular Nam-sankirtan for an hour in the early mornings, and evenings. Day by day a greater number of devotees is attracted towards the Ashram. Ramnam is ringing within its walls all the 24 hours.

In the afternoons an hour is devoted to the reading of the teachings of saints. T. B. S. R., a great devotee, has undertaken to read and explain the sacred texts. The work that has been taken up for this purpose, to start with, is "Premamrit" — the book which you had presented to Ramdas sometime ago. On the completion of the book, T. B. S. R. proposes to read the writings of Sri Eknath, Sri Jnanadev and Sri Samarth Ramdas. Moreover, parties of devotees from the town and from Mangalore intend holding periodical Nam-sankirtans and Bhajan performances in the Ashram. Ramdas has given you all the details in order to make you aware of the situation in which

Sri Ram has placed him at present. ...

Your resolution not to take any food until you have Ramdas' Darshan shows the immensity of your love and devotion to him. ...

— —'31.

Ramdas

B. D. D. — Dhandhuka.

(172)

Beloved Ram,

...The Guru's heart is ever soft, and by constant meditation the Chela grows into the likeness of his master and possesses the same purity and softness of heart as that of the Guru. Forget not that the Guru is within you. Know that you are not different from him. ...

— —'31.

Ramdas

K. A. R. — Puttur.

(173)

Beloved Ram,

...The aim of life is to be happy always. Happiness conditioned by any particular manifestations such as tears and stock-still-ness cannot, in its very nature, be lasting. We are after a peace-and-joy which abides in all conditions and situations. This joy is called Sahajananda and the state corresponding to it is called Sahaja-samadhi. In this supreme attainment the liberated soul enjoys divine ecstasy at all times, unruffled by the passing phases and events of the external phenomena of

life, because he sees and experiences, in every change and activity, nothing but the movement of eternal Anand.

To be affected by the separation or *viraha* of the Beloved denotes that the votary has not yet realised his or her oneness with the Beloved. While we read of the commotion in the hearts of the Gopis at the separation of Shri Krishna, we do not know of any occasion when Sri Krishna Himself was subjected to any emotion in such situations. ...

Reading of various books on religious matters unsettles our mind, creating doubts and misgivings. ...

By the grace of that God who is seated in the heart of Ramdas, he has attained the absolute peace and bliss and ecstasy 'which passeth understanding' and description. So what he writes on this subject is based upon his own experience. Saints and Shastras are secondary to him. They may agree or not with what he says, but he stands firm on the rock of his own conviction and experience. ...

— —'31.

Ramdas

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T. N. R. — Burma.

(174)

Beloved Ram,

...Your letter full of love and kindness gave Ramdas infinite delight. In it you have very frankly given out your mental state in regard to your struggle along the path of spirituality. You have so far performed all the usual Sadhanas enjoined by Shastras and the teachings of saints. This is all right. The experience you have gained so far has taught you that your effort, however strenuous, could not enable you to attain

concentration of mind, which is the one thing essential for God-realisation. So it is conclusively proved that the individual struggle started and continued from the egoistic standpoint, in which God did not play any part, reveals only the weakness and helplessness of the aspirant. The ego believes that by its own power and endeavour it can attain the supreme state of blessedness and peace. The moment the ego discovers its mistake and surrenders up to the Divine Dispenser of all things, it realises its immortal nature by complete absorption into the eternal and universal consciousness of God. ...

The path which Ramdas can hold out to you, is that of self-surrender. ... You are merely an instrument in the hands of the Divine Power, guided, prompted and propelled to all action by that supreme Power. To realise this grand truth, constant and ceaseless remembrance of God is the only way. ...

Do not be disheartened. Put yourself into the hands of God, and pray to Him to make you conscious that even your Sadhanas are done by His will and power. ...

Self-surrender grants you the universal vision of the Mother, and thereafter you nestle and play on Her infinite bosom ever conscious of your perfect oneness with Her, your entire being thrilling with ineffable bliss and peace. ...

Give up reading in future all kinds of religious literature that confuses your mind. ...

25-6-'31 . . .

Ramdas

U. S. R. — Bombay.

(175)

Beloved Ram,

... Complete and unqualified surrender to the Lord of

love and joy, seated in our hearts, is the secret of the innocence and ever-flowing cheerfulness of the children of God. Their life is indeed a spontaneous play, full of ecstasy. They look upon the so-called whirlpool, you speak of, as nothing but the blissful waves of the Lord's Lila.

The nectarine pill of eternal joy, that never gets smaller, is within yourself. Be conscious of this and your entire being will be filled with its perfume and sweetness, and get transformed into the very essence, power and glory of the Lord. Verily you are He. Throw up the mask that shrouds your real divine nature and reveal yourself in all your magnificence.

S., how can you and mother be care-worn? What a wonderful game you are playing! You are the expressions of divine bliss, the very embodiments of infinite love. ...

— —'31.

Ramdas

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K. A. R. — Puttur.

(176)

Beloved Ram,

...Putting on the mask of play you pretend to be asking questions as if you do not know anything, while by the aid of the wisdom you yourself have granted him, Ramdas is replying them. In truth the question is He — the answer is He — all, all, is He.

We have arrived at the conclusion, that the sole quest of life is eternal happiness. This happiness transcends the physical, mental and intellectual states. The happiness we derive through the body, mind and intellect is relative and transient. So far we agree. Now you have to admit that the pleasure origi-

nating from reading religious or any other literature is merely intellectual and therefore impermanent. So our quest for the immortal bliss does not lie that way. Of course the love of books relating to God, devotion and knowledge is helpful in our progress towards the realisation of our true being which is eternal bliss and peace. But to be caught up in this pleasure, without attempting to taste the joy born of the Atman, by rising superior to all the cravings of the senses and the intellect, is to hug ignorance. The bliss experienced from Self-realisation is independent of externals; it is born of a divine and deathless state, a state which is supreme, self-existent and transcendent. ...

Our sages, who had the supreme vision, said:—"Renounce — all treasures, palaces, gardens, fine dinners, wines, coaches, beautiful clothes and servants — all desires of the mind and intellect — and enjoy the bliss of the Atman, even though you may have to live in a garret for its sake, or turn out into a wandering, naked mendicant." Truly, what sacrifice is too great to attain this blessed state?

We have the magnificent book of nature spread out before us — a picture of unsurpassing beauty and charm — the spontaneous and blissful self-expression of the indwelling God. Let us look at it — read in it the glorious presentation and the varied activity of the Beloved. Look on the infinite play of the Infinite One, and by deep absorption into the Beloved — the Universal Being — enjoy immortal joy. This is the goal — all else is ephemeral and not worth striving for. ...

— '31.

Ramdas

M. L. R. — Bombay.

(177)

Beloved Ram,

...Ramdas is glad you have completely regained your health. You are a pure and simple soul. There is a beautiful saying: "An honest man struggling with misfortune is a sight which gods may look upon with pleasure." Be noble and brave, and face calmly all the storms of life. "Be steady" means 'keep your mind firm and peaceful in all conditions.' ...

3-7-'31

Ramdas

P. P. — Bombay.

(178)

Beloved Ram,

...However you may play — at being ignorant or wise, bound or free, happy or unhappy — you are He for ever and for ever.

Wake up — wake up — declare boldly — "I am He" — "I am He" — "An-al-Haq" — "An-al-Haq."

7-7-'31

Ramdas

P. S. R. — Bantwal.

(179)

Beloved Ram,

...You call the Divine Mother, "Mother, Mother," and you complain you do not hear her respond to the call and say to you, "Son, Son." But the fact is, you fail to hear Her. For,

your attention is externalised. Your mind is distracted with the noises of the world. Still down the mind, and in perfect silence listen to the sweet and melodious voice of the Mother within. She is infinite love, and be sure that She has acknowledged you as Her child. Through the inner vision, behold Her; through the inner ear, hear Her; through the inner voice, speak to Her; thus, through close and intimate communion, lose yourself into Her resplendent being. The worlds are Her forms; all activities therein are born of Her power. She is the supreme Mother of the universe — the creator, sustainer and destroyer.

8-7-'31

Ramadas

U. S. R. — Bombay.

(180)

Beloved Ram,

...Whatever was, is, and ever will be, is God and only God; and you and He are never different. ...

12-7-'31

Ramadas

R. N. — Kasaragod.

(181)

Beloved Ram,

...Be ever cheerful and free, in all that you do, and watch, unperturbed, the gigantic wheel of activity that is revolving before you as the vast phenomena of nature. Nature is nothing but God Himself in manifestation, and all movements and changes therein, be they good or evil as they are, usually described, belong to the same Divine Power.

Be writing now and again; and if possible run down here for a day occasionally, because there is nothing so heartening and peace-yielding as a change and Satsang. To withstand the attack of the down-pulling forces of the world, recourse to Satsang is an absolute necessity for a man who is wishing to advance on the path of spirituality. ...

12-7-'31

Ramdas

P. S. R. — Ernakulam.

(182)

Beloved Ram,

...Your letter reveals the supreme state of beatitude you have reached. Truly, eternal bliss is the only Truth, and you are that Truth. The ego is the sense of separation, is false. There is only one limitless ocean of joy — both in movement and in stillness. There is one light, one power, one consciousness, one existence — one sole Reality which is eternal and infinite. ...

14-7-'31

Ramdas

M. K. S. — Wadhwan.

(183)

Beloved Ram,

...You are already at the goal, even though you seem to be walking up to it. Make the path itself the goal. ...Do all Sadhanas in a spirit of play — let cheerfulness be their keynote. With delight in the heart, and light of steps, go to meet the Beloved Mother who is always yours. You are her acknow-

ledged child. ...

Stop desiring to see Ramdas as a physical body outside you; then you will get the vision, and have his Darshan in your own heart. ...

All that you desire, all that you want to attain, is in yourself. So, cease desiring, cease striving. You are the perfect, all-inclusive Being, in whom nothing is lacking. ...

12-7-'31

Ramdas

R. C. T. — Kasaragod.

(184)

Beloved little Mother,

... Your loving letter with the poems to hand. The poems are very promising. In your writings, and in your life in general, be perfectly original; allow your own Swabhava to flow itself out in its own unique way. Do not imitate; not that you do so; but if you have any such tendency, stem it. Let the Divine Power inspire you to new creations. Write and act spontaneously. Give up struggle and tiresome effort. All your works be the blissful expression of your being! ...

Mother Krishna Bai is awfully busy — Sumitra and Sharade are her helpmates. Ramdas is busy skipping and dancing like a kid off its head. ...

18-7-'31

Ramdas

M. P. R. — Rajkot.

(185)

Beloved Ram,

... God reveals Himself in that heart which is purged of

its gross desires by the substitution of the one concentrated longing and thirst for Him, in that heart which is awakened to the supreme purpose of life, viz., the attainment of immortality, in that heart which is illumined by the light of true knowledge and surcharged with the glory of universal love, in that heart which is the home of purity, compassion, forgiveness and peace.

God is love. He is like unto the flower whose fragrance is His love. He is like unto the sun whose light is His love. He is like unto the child whose innocence is His love. He is like unto the snow whose whiteness is His love. He is like unto the crystal whose purity is His love. He is like unto the sky whose blueness is His love. He is Om whose sound is His love.

God is all. The crawling worm is He — the Almighty Brahman is He. The atom is He — the Universe is He. The blade of grass is He — the gigantic tree is He. The tiny ray of light is He — the infinite mass of splendour is He. The drop is He — the limitless expanse of water is He. The simple, scarcely audible, note of music is He — the sound that fills and extends beyond the world is He. God is all.

Beloved Ram, how can Ramdas express in words the infinite greatness of his Beloved Lord! His Beloved dwells in the hearts of all. So He is your Beloved as well. Being all, still He is beyond all. Such is our supreme Mother, Lord and Friend. Find your union with Him through concentrated remembrance. Feel His presence always beside and within you. Behold Him as dwelling in all beings and things. ...

— —'31

Ramdas

C. B. T. — Kasaragod.

(186)

Beloved Ram,

Life is a round of joy when it is lived in complete submission to the will of God. No activity is irksome when it is considered as the worship of the Almighty. To dedicate yourself entirely to Him, both as the static and dynamic aspects of one's being, is to enjoy the peace and bliss of the Eternal, is to make one's life divine and fill it with infinite splendour. ...

Gopal was all Dandavats and service during his two days' stay here. When leaving Ramnagar, he literally tore himself away. ...

When Sumitra would speak of Ramdas as only *das*, he would remonstrate and say in his plaintive tone — "Why do you say so?" Then again she would put in quietly: "He is not merely Ram, he is the very father of Ram." "Ah, now you are right," Gopal would exclaim with a self-complacent sigh. ...

21-7-'31

Ramdas

P. S. R. — Ernakulam.

(187)

Beloved Ram,

It is always joy to read your letters overflowing with love and ecstasy. You have at last found the Beloved in your heart. Being eternally one with Him, ever be sporting with Him.

28-7-'31

Ramdas

C. B. T. — Kasaragod.

(188)

Beloved Ram,

...The Munsif has passed orders — the Divine Munsif is prompt, and always decides in favour of the petitioner. Then, why should the petitioner still complain that there is delay in the disposal of his suit? Let him know that he has attained complete success and dance in joy and ecstasy. ...

28—7—'31

Ramdas

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R. C. T. — Kasaragod.

(189)

Beloved little Mother,

On the last Ashad Ekadashi day, there was 'ekka' in the Ashram performed by the Bhaktas of Hosdrug. Ramdas danced and skipped like a spinning top.

Ramdas has not read your poems for the second time. He has turned a lazy-fellow. Why not give him a pinch and say "Wake up, wake up to the poems." Mother Krishna Bai could do it for you, but she is awfully busy. She is fast progressing in the study of English. Ramdas is her tutor. Look! What a wonder! The child is the teacher of its mother. Child is the father of man — why not also of woman? She is all praise for your poetry. She knows what is what. Mighty clever she is!

21—7—'31

Ramdas

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U. S. R. — Bombay.

(190)

Beloved Ram,

∴ To see your loving letters is to touch the very spring of joy. They are the fragrant expressions of pure emotion and delight. Verily God dwells in that heart which is filled with humility, innocence and simplicity. The instances of Prahlad, Dhruva and Nachiketas are before us, to show that children can easily attain God. To be child-like is to be entitled to His communion and Darshan. The mother fondles and takes every care of the babe, but not of her grown up children. "O, Divine Mother! I am Thy helpless child and ever seek Thy loving care and protection. I do not know what is wrong and what is right. I ever play freely and cheerfully in Thy radiant presence. O, benevolent, merciful Mother of the world! Thou art the bone of my bone, blood of my blood, flesh of my flesh, life of my life, soul of my soul. I am Thine in every fibre of my being. I am Thine for ever and for ever." Such is the dedication of the child to the Mother. The heart wells up with inexpressible bliss when, with a thrill, it touches the universal, all-loving heart of the Divine Mother. ...

1-8-'31

Ramdas

R. G. N. — Bombay.

(191)

Beloved Ram,

... Your letter bubbling with Prem is a treat to read. The exalted opinion you have formed of Ramdas only indicates the purity and nobility of your own heart. By showering praise on Ramdas you are showering it only on the great Truth that

resides within yourself. Your pure and child-like nature offers the love and adoration to that Truth, which is the one reality underlying the entire life and form of the Universe. This Truth or God dwells in perfection and completeness in the hearts of all creatures, beings and things in the world. Be the votary at the shrine of this Universal Lord. ...

Satsang is a great aid to a spiritual aspirant in his progress towards the Truth. It proves also to be a hindrance, if one depends for one's happiness always on it. Satsang leads us to the realisation of our immortal and divine nature, which having been attained, the struggling soul comes by a never-fading peace and joy which is self-dependent and eternal. ...

Nam-sankirtan is going on regularly in the Ashram. How charming it is to sing the names of the Lord in the company of His devotees! God's devotees are everywhere. Wherever you are you can create Satsang because the Sat is ever with you. It is no good thinking of sitting always in the light of others. Light up your own light. The other lights teach you only this, that the brilliant Light of lights is within you. Release it and reveal it.

7-8-'31

Ramdas

P. S. R. — Mangalore.

(192)

Beloved Ram,

... Your loving postcard shows that the air of Anandashram has intoxicated you. This is all right. But you have to realise the teachings of the Ashram in your own heart. It does not mean that you may not have to join the Ashram activities at any time. But at present the field is not open. So you

have to continue in your present sphere in which God Himself has placed you. Have no thought of future plannings. Leave all things to the Lord and be engaged in your present activities in a spirit of perfect play and cheerfulness. Make work itself your worship. Surely great things will take place through you. Patiently wait for a distinct call.

7-8-'31

Ramdas

J. B. — Srinagar.

(193)

Beloved Mother,

...Every hair of the beard of the "Bearded Rapture" thrills with rapture at reading your words of love. Silence can best express that rapture. ...

7-8-'31

Ramdas

R. C. G. — Lahore.

(194)

Beloved Ram,

...Your remark about the beard is perfectly right. Another friend from Kashmir calls Ramdas "a Bearded Rapture;" but Truth is colourless and beardless. Changes there are, only in the appearance. At the root of all things there is one underlying Truth, which is the same, and the same for all time. Leave all affairs entirely in the hands of the Lord to determine. Be engaged in your present activities in a cheerful spirit. ...

—8-'31

Ramdas

S. R. U. S. — Madras.

(195)

Beloved Ram,

...To have perfect trust in the Almighty God, who eternally dwells in the hearts of us all, coupled with a surrender of all our activities to His divine power, is to attain complete equilibrium and peace. Let us not, at any moment, forget that we are merely instruments in the hands of the great Truth, that is Universal Life and Love. ...

You are the chosen instrument of God, and the prayer at the end of your letter is a fitting expression of that fact. ...

You are the immortal, all-blissful Spirit. Be conscious of this always. Lowness is assumed, to realise greatness. "It is little to know ourselves to be great, and great to know ourselves to be little." ...

9-8-'31

Ramdas

M. K. S. — Wadhwan.

(196)

Beloved Ram,

"Ours is to work and leave the result in His hands" — is the first step. To know that we are merely instruments in the hands of the Divine power is the second step. And lastly, to realise that both the instrument and the actor within, and the action itself, are all He and His power, is to reach absolute freedom and peace, i.e., the perfection of life. ...

A Sadhana covering, at the beginning, only a limited period of time per day, is intended to convert gradually all the activities of life into a continuous Sadhana. So, do not confine the idea of Sadhana to one lasting each day only for a given number of

hours. Take it that everything you do is Sadhana. ...

9-8-'31

Ramdas

T. S. R. — Mergui.

(197)

Beloved Ram,

... Truly life is blessed when it is dedicated to the service of God in humanity. In such selfless service alone does a man find real bliss and peace, which he is in search of. ...

Ramdas, far from renouncing Grihasthashram, has only expanded the narrow circle of a family into a world family. So, it is not renunciation but expansion. God has, in His mercy, granted him a Universal Vision which has enabled him to embrace the whole universe as his. Ramdas' Beloved dwells everywhere, as all beings and creatures in the world. ...

— —'31

Ramdas

K. R. — Puttur.

(198)

Beloved Ram,

... Your poem is simply beautiful. Surely you possess the gift of poetry. As the last lines of your poem express, you are *ever* in the fast embrace of the Divine Mother of the Universe. You are ever watched over by Her. May She or He grant you eternal peace and joy! ...

— —'31

Ramdas

S. R. — Srinagar.

(199)

Beloved Ram,

...The Lord plays in various ways, putting on a variety of masks. You are He, playing a definite part in this universal drama. Since you choose to continue playing the part that you have assumed, you do not want to reveal the true nature of your being which is absolute and eternal.

Play on as you will; still you are the all-pervading, universal life and Truth.

How very kind, you, your pious mother and your generous-hearted father were, to this then wandering child of God! ...

— —'31

Ramdas

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U. S. R. — Bombay.

(200)

Beloved Ram,

...On reading your last letter Ramdas sees that you have misunderstood P. S. R. This is only an indication of your deep love and regard for Ramdas. Ramdas can assure you that P. S. R. had, and still has, the highest love for Ramdas. The doubts he has raised in his correspondence are honest doubts that spring in the mind of every man who tries to understand the fulness of Truth. As a Shishya, since you would take him as such, he is perfectly justified in placing before Ramdas his problems, demanding a solution for them, in clear terms. Because, with him, as with everybody, a right answer to his question alone can offer a sure standard for life and action here. Doubt is a necessary element where it helps us in making our progress towards the Truth more vigorous, for, as through the churning

of curds alone comes the butter, so through frequent vacillation of the mind, due to doubt, our faith in God is more firmly fixed. In fact until the Absolute State is attained, the mind is prone to play all sorts of tricks on the struggling aspirant. Ramdas is herewith enclosing a few letters from P. S. R. received recently. The contents of these letters clearly show that P. S. R. has regained his lost equilibrium and appears to be more steadfastly established in the Truth than before, which fact proves that honest doubt, far from being a deterrent, is an invaluable aid to the seeker of Truth. ...

16-8-'31

Ramdas

R. C. T. — Kasaragod.

(201)

Beloved little Mother,

...Your loving letter is overflowing with the pure emotion of your heart. It is a poem in praise.

D's song has to be sung and explained by yourself, as none here can either sing it to a tune or understand its meaning fully. However, Ramdas will have it copied in the fair book. ...

One thing more, do all things in a calm spirit. Avoid unusual hurry and bustle. Give up the habit of talking unnecessarily, and thus conserve your energy for better use. Read these instructions every day, until you are able to follow them perfectly. ...

16-8-'31

Ramdas

R. C. T. — Kasarigod.

(202)

Beloved little Mother,

... Ramdas' life is becoming a blissful round of activity. It has been always so. From time to time there is only a change in the nature of it.

How very kind of you to have thought of the strain on Ramdas' eyes due to the reading of the many letters he receives every day. But love knows no strain or pain. Love counts even death as light as straw. ...

21-8-'31

Ramdas

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R. N. A. — Mainpuri.

(203)

Beloved Ram,

... The true way is not an absolute seclusion for meditation, nor a total absorption in the activities of life in pursuit of material ends, but a combination of the two, i. e., some hours of the day set apart for meditation so that the work in which we would be engaged during the other hours may be done as a spontaneous and blissful outflow of the Eternal Reality dwelling within us. ...

When a man acts in the knowledge of the Self, he becomes unconsciously and automatically helpful to all humanity. Work undertaken and done with the sense of individuality or egoism can never contribute to the real peace we are in search of. ...

— —'31

Ramdas

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U. S. R. — Bombay.

(204)

Beloved Ram,

... Humility is the one characteristic which is markedly present in both the Bhagawan and his Bhakta. The two are alike in every respect, because they are one.

In the life of all saints, who have reached the goal through the gradual stages of aspiration and struggle, we note that they have had their dark moments when their faith in God has been for a time shattered, giving them a touch of desolation; but this short-lived retrogression has tended only to urge them on to rush onwards towards the goal with greater intensity and force, as happens in the case of a bowman who is able to send forth his arrow with a high velocity because he pulls it *back* with the cord to the needed stretch, or in the case of a boy who in long-jump walks *back* a few paces from the starting line in order that he may be able to gather the necessary momentum and with greater ease and more unerringly cover the distance and reach the goal.

Narada was proud that he was the greatest devotee of Vishnu, but by a fall, brought about by Vishnu Himself, he found his level, which enabled him once for all to get fixed in Samatwa or God-vision. Arjun was another instance. Why, if we carefully read the works and lives of saints, we find hundreds of instances of the frequent falls they had before becoming unshakably established in the Truth.

— —'31

Ramdas

N. V. R. — Sojht Road.

(205)

Beloved Ram,

... Realised souls, of all climes and ages, in the essentials perfectly agree. Because, the glorious light and truth shine out through them with the same lustre and magnificence. They declare, with one voice, that the immortal happiness we are in search of, is dwelling in the hearts of us all, ever waiting to be revealed. The only condition to be attained, that this everlasting joy may become manifest, is perfect self-surrender. ...

— —'31

Ramdas

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S. R. D. — Hipperge.

(206)

Beloved Ram,

... The goal or God, or your immortal status, is ever with you and in you. Even when Ramdas' first year's itinerant life was started, he had nearly reached the summit of God-realisation. In the course of his wandering life he came in touch with thousands of Sadhus and Sannyasis who were constantly running from place to place in quest of that peace which eternally dwelt in their own hearts. They were wondering, one and all, as to how Ramdas had realised that never-failing joy and peace although his life as an itinerant Sadhu had been so short when compared to their own. The secret is, that Ramdas, through a ceaseless repetition of the divine Mantram, side by side with the concentrated meditation on the all-pervading, eternal, ever-blissful, in-dwelling God, had attained freedom and peace even before his advent into the world as a mendicant. ...

Mere external renunciation is of no avail. ...

To assume Sannyas in the hope that by taking merely that step you would realise God, is perfectly wrong. ...

You have a great mission before you, and your physical and mental powers have to be fully utilised to that end. The vows you propose to observe are detrimental to the proper doing of the great task God wills to entrust to you. ...

One word more about Sannyas. Sannyas is not a thing to be received from, or given to, anybody. It is a dedication of our entire being to the Lord and His service. It is a spontaneous wave of aspiration rising from within our own heart. So receiving initiation from any external Guru can make the disciple only an apparent Sannyasi, struggling through tedious and painful courses of Sadhana undertaken because of the established rules and regulations, observed all through with the growing ego-sense at the base of it.

Self-surrender, the path pointed out by all the saints and sages of the world, is the one path by following which alone a man attains the supreme status which as a human being he should aim at. ...

Ramdas had the joy of listening to the songs composed by you which J. R. K. had brought with him here, during the new Ashram celebration. They are, Ramdas frankly admits, simply superb. ...

2-9-'31

Ramdas

E. S. — Limbdi.

(207)

Beloved Mother,

... Since the phenomenal life and forms are ever mutable

and in their very nature transient, it does not behove us to be affected by a change in, or the disappearance of, them. "The real does not die and the unreal cannot be eternal." So to grieve over the death of the perishable is ignorance. In all conditions — of gain and loss, fortune and misfortune, success and failure — to remain calm and steady is to realise Truth. Submission to the will of Almighty God is the only way. R. possesses the light of wisdom and Ramdas believes that he would bear the loss with fortitude. May God grant him strength and courage. ...

— —'31

Ramdas

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C. B. T. — Kasaragod.

(208)

Beloved Ram,

.. It is joy to note the free and cheerful spirit in which you and R. take things of this life, converting Sadhana into a blissful play. You have both found the right way. Keep on to it, and suck, to the full, the sweet juice of this precious human life. ...

Ramdas can imagine how dazed and bewildered Gopal would be, when Ramdas assails him with a host of questions. Poor fellow! He has no hillock there at hand to climb up or climb down, to avoid the storm. May the Lord grant him strength and patience!

The typists are making mistakes. We cannot find fault with them, because they are born for committing them. If there be none in the world to commit mistakes, the Lord's play would be woefully incomplete. Every character in a play contributes

to the perfection of the performance, as every touch of shade, light and colour makes up the unity and beauty of a picture.

Love to yourself, etc., ...

Ramadas

R. C. T. — Kasaragod.

(209)

Beloved little Mother,

...When the Lord is in your heart he is there with His feet as well. So catch hold of His feet. Why, you are ever living, moving and having your being at His feet.

Papa writes with so many hands because all hands are his, as all forms and bodies are his. So take it that this letter is written by his own hand.

Ramadas

M. P. R. — Rajkot.

(210)

Beloved Ram,

...The ego-sense is nothing but a superimposition of individuality on the all-pervading, eternal and changeless spirit of our existence. The ego is born of ignorance. When ignorance is destroyed — of course, by knowledge — the existence of the ego is realised to be a myth. ...The ego is dissolved just as the mist before the rising sun. ...

It is not possible through external signs to know if a man is a *siddha* or a *baddha*; for, in all outward appearances and

mode of life both may seem to be alike. The difference lies only in their internal states. While one lives and performs all action without attachment, which is the cause of reaction and bondage, and ever remains calm and fixed in the Eternal, the other is caught in the tangle of Karma and is driven to it by the insatiable desires that have possessed his mind. ...

Action in the world, without the least trace of Ahambhav, is possible because the instrument is He, the power that works the instrument is He. The witness of the work is He. Bhagawan is He. Bhakta is He. The Guru is He. The Shishya is He. He wears various masks and plays in various ways. It is He everywhere, everything and everybody. How can His Prakriti stop work because in a particular individual the Ahambhav has vanished? Forget not that the Lord is not only the non-doer, but also the Master of all work in the universe. ...

When Jivanmuktas work in the world for Lokasangraha they do so without the least Abhiman that they are the doer of anything. Their actions have the same spontaneity as the play of a child, as the radiation of heat from the fire, as the issuing of light from the sun or as the emission of fragrance from the flower. So they have no object for their actions. Their life becomes merely a playful expression of the eternal joy in which they are absorbed. Hence it is, that success or failure, gain or loss, does not disturb their internal equilibrium, poise or peace. ...

4-9-'31

Ramadas

R. G. N. — Bombay.

(211)

Beloved Ram,

... Life is indeed full of ups and downs. That is true of

every living creature in the world. The ups and downs are there only apparently; in reality they have no existence except in the mind of the ignorant soul. The kind of philosophy which Ramdas preaches may appear not only strange, but also not easily acceptable. But to live the real life in this world of constant change, there is no other way but to draw sustenance and relief from the essence of this philosophy. Life is granted to us so that we may reach the supreme state of perfect freedom and peace, in spite of all its ever-changing vicissitudes. To maintain this equilibrium of mind, the sovereign way is to submit calmly to the will and workings of God, who guides and controls the destinies of the universe. Take everything that comes, as for your best. Have implicit trust in His mercy and goodness. Be brave and cheerful always, and let no passing storms of life overpower you; do all your work in a spirit of blissful service. Let all your efforts be permeated with joy, i.e., done without any touch of anxiety or impatience. Be impervious to the opinion of the world. Live for the sake of the great Truth that dwells within you. Forget not that you are the immortal and blissful Spirit. The powerful will and indomitable strength are within you. Be aware of this through constant remembrance and meditation.

In regard to further collections towards the Ashram Fund, Ramdas would ask you to put a stop to such activities in the future, but accept amounts only when they are offered by friends of their own accord. Have no worry about your inability to send in your recent contribution. As it is, everything is all right, because everything happens by God's will. ...

5-9-'31

Ramdas

H. N. A. — Mainpur.

(212)

Beloved Ram,

...Everything depends upon God's will and He means always well. Let all your actions be permeated with pure love and joy, which are the beauty and fragrance of the flower of Truth, which is your real being. Ramdas leaves to you the question of supplying to him in future the International Bulletin. ...

5-9-'31

Ramdas

GLOSSARY

Abhiman	.. Ego-sense.
Ahambhav	.. "I" ness.
Ahimsa	.. Non-violence.
Ajnana	.. Ignorance of the Self.
Akarta	.. Non-doer.
An-al-Haq	.. I am God.
Anand	.. Divine bliss.
Anandashram	.. Abode of bliss.
Asat	.. Non-existence.
Ashad ekadashi	.. The eleventh lunar day of Ashad, i.e., the fourth month of the Hindu calendar. A big fair is held on this day at Pandharpur.
Ashram	.. Hermitage or abode of a saint.
Atkhamba	.. A structure having eight pillars; and name of a place in Jhansi.
Atman	.. Self.
Badasab	.. Big boss.
Baddha	.. Bound by "I-am-the-body" idea.
Bhagawan	.. God.
Bhajan	.. Remembering God or singing hymns.
Bhakta	.. Devotee.
Bhakti	.. Devotion.
Bhakti sutras	.. Aphorisms on Bhakti.
Bhang	.. The Indian preparation of hemp drunk for its intoxicating properties.
Bhrigu	.. A devotee of Vishnu who kicked Him in the chest which action the latter did not resent, but, instead showed concern about the former's foot.
Billi	.. Cat.
Billi-ka-bachcha	.. Kitten.

Brahmachari	.. A celibate devotee.
Brahman	.. Absolute Reality.
Brahmanandam, etc.	See at the end of the glossary.
Brahma-muhurta	.. Time between 4 and 6 a.m. considered to be beneficial for sadhana.
Brahma-ghotala	.. Illusion of Brahman.
Chandan (Tilak)	.. Sandalwood paste.
Chela	.. Disciple.
Chote	.. Kashmiri name for biscuits.
Danda	.. Punishment.
Dandavats	.. Prostrations.
Das	.. Servant.
Darshan	.. Visit or vision.
Deva	.. God or a god.
Dharma	.. Law of life.
Dhruva	.. A boy devotee of Vishnu.
Domel	.. Name of a river in Kashmir, meaning confluence of two rivers.
Duryodhana	.. A king in the Mahabharata.
Dwandwas	.. Pairs of opposites such as joy and grief, like and dislike, gain and loss, etc.
Dwandwatita	.. Above the pairs of opposites.
Ekadashi	.. The eleventh day of the bright as well as the dark half of the Hindu months, which the religious-minded observe as a day of fasting and devotion.
Ekka	.. Devotional music performed continuously for twenty four hours.
Ektar	.. One-stringed musical instrument.
Gariba	.. Poor.
Grihasta	.. Householder.
Grihashthashrama	.. Life of a householder.
Gopis	.. Women devotees of Sri Krishna, belonging to the cowherd class.

Gokul	.. The place where Sri Krishna was brought up.
Goyinda	.. A name of Sri Krishna.
Gunās	.. Three qualities of nature — sattva, (harmony), raja (passion), tama (torpor).
Gunatita	.. Beyond the gunas.
Gurudeva	.. Divine teacher.
Gurukripa	.. Grace of the Guru.
Gurumantra	.. A formula of worship given by the Guru.
Guruseva	.. Service of the Guru.
Hari	.. God.
Halva	.. An Indian sweet.
Hanuman	.. An ideal devotee of Sri Ramachandra.
Haridas	.. He who performs harikatha.
Harikatha	.. Exposition of a puranic story or life of a saint accompanied by music.
Ishwara	.. God.
Jai	.. Jaya or victory.
Jani	.. A woman saint of Maharashtra.
Japa	.. Repetition of the Divine Name or mantra.
Jiva	.. Individual soul.
Jivan-mukta	.. One who has attained liberation in this life.
Jivanmukti	.. Liberation even when living in the body.
Jnana	.. Self-knowledge.
Jnaneshwari	.. The famous commentary on the Gita by Sri Jnaneshwar, a Maharashtra saint.
Jnani	.. Self-realized soul.
Kama	.. Desire.
Karma	.. Action or work.

Karma-sannyasa	.. Renunciation of worldly actions.
Karma-yoga	.. Union with God through action.
Karma-yogi	.. One who practises karma-yoga.
Karmic	.. Relating to action.
Karta	.. Doer.
Khaddar	.. Hand-spun and hand-woven cloth.
Khuda	.. God.
Kirtan	.. Devotional singing.
Lanka	.. Ceylon.
Lila	.. Play.
Lokasangraha	.. Welfare of humanity.
Maharaj	.. A term of respect used when addressing sadhus.
Mahavakya	.. One of the four great utterances of the Upanishads.
Mantra or Mantram	.. Incantation.
Mara (of Buddha)	.. Satan.
Mavuli	.. Mother.
Maya	.. Illusion.
Maya-ghotala	.. Maze of illusion.
Mirabai	.. A Rajput poetess and devotee of Sri Krishna.
Moha	.. Attachment.
Moksha or Mukti	.. Liberation.
Mukta	.. Liberated soul.
Muktabai	.. A saint, sister of Sri Jnaneshwar.
Murti	.. Image.
Nachiketas	.. A boy-seeker of Jnana, mentioned in the Kathopanishad.
Namajapa	.. Repetition of the Divine Name.
Namasankirtan	.. Singing of Divine Names in chorus.
Namaskars	.. Salutations.
Narada	.. A well-known mythological devotee of Vishnu.

Nirguna	.. Impersonal God.
Nishkama	.. Desireless.
Om	.. A syllable held sacred by Hindus, signifying Brahman.
Omkar	.. The sound Om.
Pandaji	.. A Brahmin priest.
Paramatman	.. The Supreme Self.
Para-prakriti	.. The higher nature.
Phalgun (holiday)	.. Twelfth month of the Hindu Calendar.
Prahlad	.. A boy-devotee of Vishnu.
Prakriti	.. Nature.
Pranams	.. Obeisance.
Prasad	.. Grace; or food offered to God and saints.
Pravachan	.. Religious discourse.
Prem	.. Divine Love.
Premamrita	.. Nectar of Love.
Premananda	.. Rapture of Love.
Puja	.. Worship.
Purana Purusha	.. The Ancient One.
Purnananda	.. Bliss supreme.
Purnayoga	.. Integral yoga.
Purusha	.. The static aspect of God as opposed to Prakriti.
Purushartha	.. Individual effort.
Puris	.. Indian wheat-bread, fried.
Ram-bhaktas	.. Devotees of God.
Ram-mantra	.. Incantation of Ram's Name.
Ram-nam	.. Name of Ram.
Ramachandra	.. King of Ayodhya, one of the incarnations of Vishnu.
Ramanavami	.. The birthday of Sri Ramachandra in Chaitra or the first month of the Hindu Calendar.

Ranka	.. Poor.
Rishis	.. Sages.
Roti ^a	.. Wheat-bread.
Sadhaka	.. Spiritual aspirant.
Sadhana	.. Spiritual discipline.
Sadhu	.. Saint.
Saguna	.. Personal God.
Sahajananda	.. The bliss of the Divine state.
Sahaja-samadhi	.. God-consciousness maintained in all circumstances.
Sakhu	.. Woman saint of Maharashtra.
Samadarshan	.. Equal vision.
Samadhi	.. Spiritual trance.
Samatva	.. Equality.
Samsara	.. World or cycle of births and deaths.
Samsari	.. Worldly man.
Sannyasa	.. Renunciation.
Sannyasi	.. One who has renounced the world for realizing God.
Sarvantaryamin	.. Indweller of all beings.
Sat	.. Truth or Existence.
Sat-chit-ananda	.. Absolute Existence, Consciousness and Bliss.
Satsang	.. Company of saints.
Seva	.. Service.
Shadripus	.. The six evils—kama=desire, krodha=anger, lobha=greed, moha=attachment, mada=pride, matsara=jealousy.
Shaiva (form of worship)	Relating to Shiva.
Shakti	.. Divine Power.
Shanti	.. Peace.
Shastras	.. Scriptures.
Shiva	.. One of the Gods of the Hindu Trinity.

Shloka (sloka)	.. Verse.
Shishya	.. Disciple.
Smarana	.. Remembrance.
Sudama	.. A poor friend of Sri Krishna.
Sutra	.. Aphorism.
Sutrādhari	.. Holder of strings.
Swabhava	.. Temperament or nature.
Swami & Swamiji	.. A prefix used before the name of sannyasis.
Swarup	.. True Being.
Tat-twam-asi	.. That thou art.
Tilak	.. A mark on the forehead.
Tilgul	.. A sweet preparation distributed by pious ladies on the makarsankranti day.
Tulsi	.. A plant sacred to the Hindus.
Vairagya	.. Dispassion.
Vasanas	.. Sensual desires.
Vidura	.. A contemporary devotee of Sri Krishna.
Viraha	.. Separation.
Vishnu	.. One of the Gods of the Hindu Trinity.
Yajna	.. Sacrifice.
Yoga	.. Union with God.
Yogi	.. He who has become one with God.

*Brahmanandam Parantapiskhadam Kevalam Jnanamurtim Dwand
watitam Gaganasadrisham Tatwamasyadilaksham Ekam Nityam
Vimalamachalam Sarvadhishakshibhutam Bhavatitam Trigunara
nitam Sadgurum Tam Namami.*

Translation

I bow to that Sat-guru, Brahman — the Bliss, the bestower of supreme Bliss, the one without a second, the embodiment of wisdom, beyond the pairs of opposites, resembling the sky (in respect of all-pervasiveness and subtlety), the aim (connotative meaning) of "Tat Twam Asi", absolute, eternal, pure, unmoving, the witness (illuminator) of all intellects, beyond meditation or feeling, devoid of the three gunas.
